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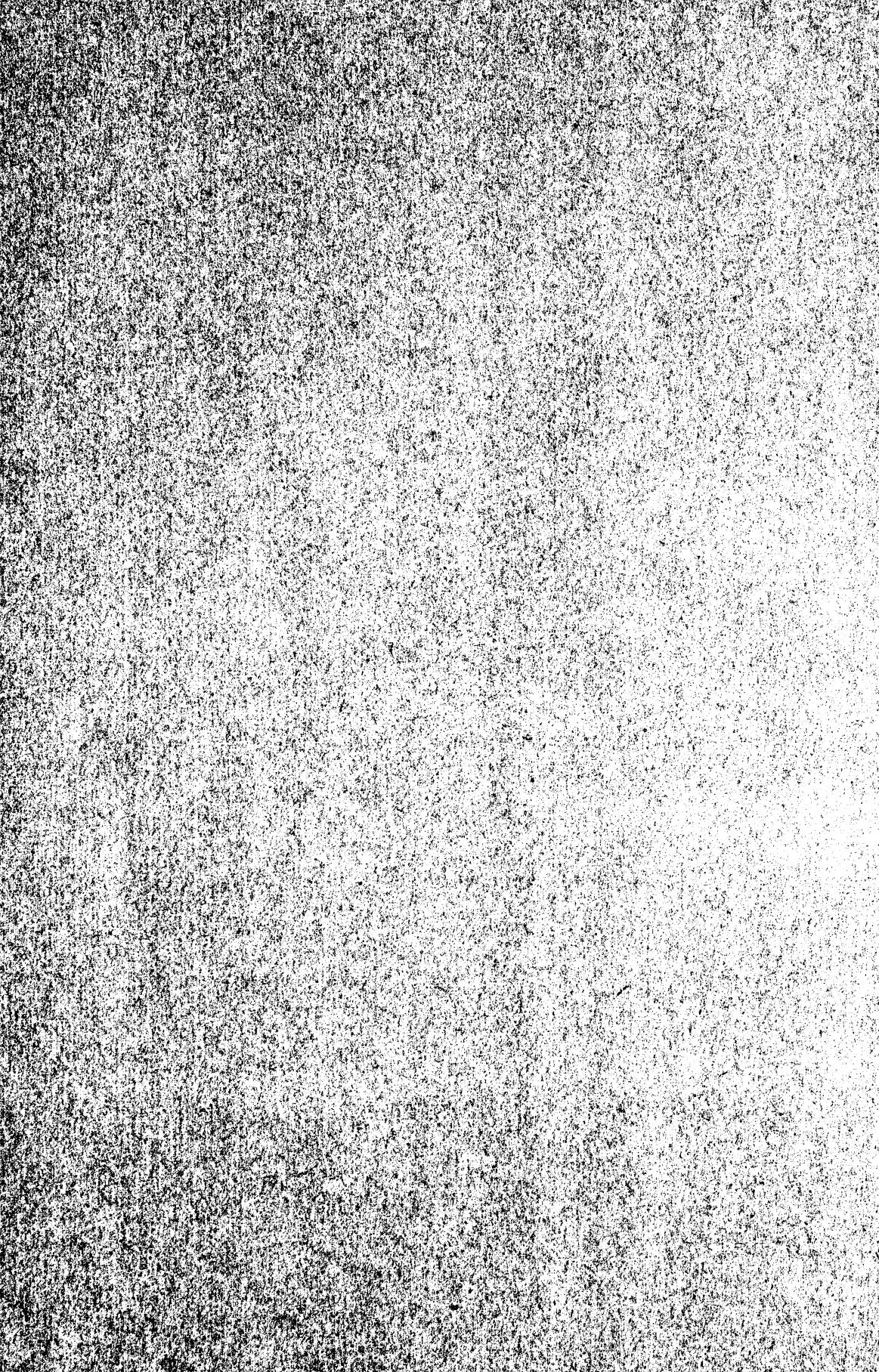
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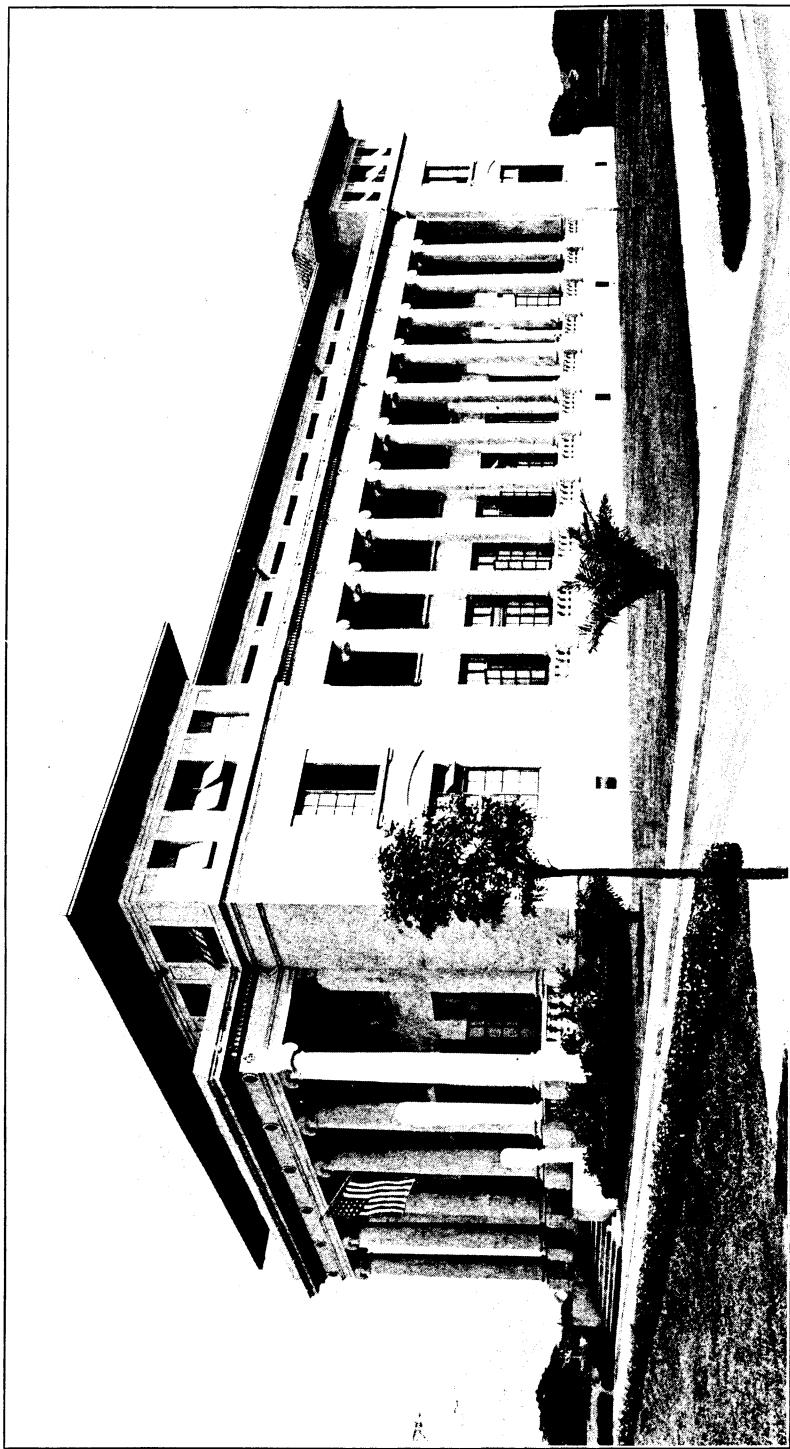
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**MUSIC**

**Commencement Address by Honorable T. H. PARDO DE  
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**MUSIC**

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Acting President of the University of the Philippines

**Address to the Graduates by Dr. JOSÉ P. LAUREL, LL.B., D.C.L.**

**MUSIC**



## COMMENCEMENT ADDRESS

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### THE CONSERVATION OF THE NATIONAL TYPE

By Dr. TRINIDAD H. PARDO DE TAVERA, M.D., LL.D.

Mr. PRESIDENT, GENTLEMEN OF THE BOARD OF REGENTS, LADIES AND GENTLEMEN:

The University of the Philippines has twice bestowed undeserved honor upon me: First, when it conferred upon me the degree of Doctor of Laws, which I received as one of the greatest favors ever granted me in my life; secondly, when it entrusted to me the delivery of the commencement address today, which I most heartily accept as a great privilege.

This compels me, first of all, to choose my subject, and here the difficulty lies not in the lack of topics to develop, but in the wealth of highly important points that present themselves to any one desiring to address the youth who flock to our temples of learning. After selecting my theme, I meet with another difficulty, truly too great for my limited ability, because while I have always spoken in Spanish, I now speak in English, as I consider it an absolute duty to express myself in this language, not only to follow the tradition of the University of the Philippines, but also to give by example, proof of the great importance which I justly attribute to English in the education of the Filipino people.

Although I am speaking before the distinguished gentlemen who constitute the directing personnel of this Institution and before the young students, whose mentality is being developed under the influence of the principles of modern times, I wish to say that my words are addressed more to our youth in general, who are ever zealous to learn, impelled by the noble ambition to know, because I feel that, due to the influences of the past, that youth carries within itself something which may be an obstacle to the progress which it seeks. I refer to prejudices, and I do so not only because I find in others the weight and influence of a dangerous tradition, but also because I feel in myself, by my own experience, an example of the mental type produced by our past instruction and education. We, who have received a biased education (*educación tendenciosa*) within the narrow limits of

conventional rules, principles and doctrine, conducive not to the discovery of truth as our own reason would find it, but the truth as others would have us see it; we, who have been schooled under a system designed to produce partisans, disciples, defenders of a narrow doctrine of religious dogmas, which dominated and blazed the exclusive way by which to arrive at the truth—we, I say, in the course of time came to form two distinct camps. One of them was the group formed by the orthodox, who received the doctrine wholly from the hands of their masters and considered as absolute truth what the latter taught them the truth should be. The other group consisted of the non-conformists, the rebels, who attempted to seek the truth in the open field of reason, unhampered by obstacles placed for the convenience of others, a group which was not satisfied with more apparent truth, but was after the real truth, considering it as “the truth that was not error.” Having had the fortune to pass to the nonconformist party, the rebellious party (partido rebelde) and knowing how great a part tradition plays in the framing of apparent truth, under the great banner of prejudice, I feel it my duty now to give my aid, to transmit the benefit, which I obtained from my rebellion and personal experience, to the young people who, upon entering the modern schools, do not suspect that they carry within themselves their worst enemy, the greatest danger to their progress, namely, tradition and prejudice. Formerly it was the religious garb that dominated us and which still dominates in some of our institutions with fallacious political pretext, which nowadays overruns the country like an epidemic, which we must attack for the sake of our intellectual good.

The greatest service which the American people have rendered to the Filipino people, is the implantation of the American system of public instruction, giving us, without restrictions of any kind, the means of developing, freely and without limit, the physical, intellectual and moral conditions of the individual. In countries which remain stationary or which progress but slowly, the improper management of instruction is responsible for their stagnation. In some of those countries a few citizens are instructed, who are destined to constitute the directing class. In others, a greater number are instructed, but the instruction is characterized by the fact that it tends to limit the intelligence within a fixed mould. At times it is the religious tendency that limits; at others it is the constitution of militarism, of an oligarchical or monarchical form of government or some other form of mental condition, useful only to a portion of the people. It is like the tiny feet of Chinese women, which cannot

grow freely because, from their most tender years, they are enclosed in an inflexible mould which produces the same kind of feet, fatally and inevitably deformed and always the same.

The singular and characteristic fact in the creation of this University is that it is the first higher institution of learning that is completely free from all religious, political or philosophic restriction; in other words, this University is the first advanced center of learning that is completely scientific, where the investigation of truth, which is the basis of human wisdom, may develop itself in full liberty. Dogmas, hypothesis, principles based upon sentiments, emotions and traditions, cannot here limit, by means of fixed barriers, the field of conscience, which is directed solely by the only force which no other force can limit or dominate—the force of reason. In the majority of the nations, the interests of the minority, abusing its power and for its own preservation have directed the conscience of the masses, leading it towards a certain end, for the exclusive benefit of the directing class. I will repeat here that at times the motive or goal was religious, at other times military or political; thus have those types of civilization, called religious, military or political, been developed, characterized by the fact that they are useful only to a limited number of men who direct the others.

It is highly beneficial for us to know our own type of civilization, and surely I am not divulging any hidden truth when I say that we have followed, first, the religious type, now the political type. This explains the great importance which our present generation gives to the political aspect of our life, to such an extent that all other considerations of social interest are postponed, almost forgotten and always left behind, and even sacrificed to what is called the "political order," (*la razón política*). It is thus that in our society there exists true tyranny, a domination; namely, the enthronement of politics. It is not my intention to speak in favor of, or against such a situation, but merely to state that our present social condition is under the absolute grip of politics, and that public instruction runs the serious danger of being subjected to passions, sentiments, and claims; nor do I refer to political parties or to the administrative machinery of the department of instruction, or to the political combinations that affect the personnel dedicated to education; I confine myself to showing the fact that politics predominates in our social life at present just as religion in the past dominated.

I do not formulate any charge against any entity, I do not make any complaint against any government or individual

vested with power; I do no more than to point out the character of our contemporary public spirit.

Dominated by an antiquated idea of patriotism, the result of our past education, there is a party or group which maintains the policy of preserving to cultivate our own soul in order to show the lines which should limit our education, so that the so-called national type may be maintained and developed.

Progress is effected through changes by means of which what is good replaces what is bad and what is better replaces what is good. There never was any change proposed or imagined by the majority, which did not originate with an individual who was followed in the beginning by only a small minority. Not only has that been, is, and shall be the evolutionary process of progress; but every reformer, alone or aided by his first disciples, who are missionaries of ideas, has been attacked, rejected, and combatted as visionaries, dangerous to society and to the nation. Education should not be narrow; and the attempt to preserve certain national things, which nobody takes the trouble to indicate or describe, is but an attempt to prevent the introduction of reforms conducive to progress. Should the plan to educate us in conformity with our so-called national type be accepted, I would propose that our public instruction be placed wholly in the hands of those who conducted it until the year 1898 when Spanish sovereignty ended, because they were the persons who formed, shaped, and affirmed within mediaeval moulds a character, which always was rejected by those persons themselves who received that education, and which was the cause why the Filipinos rebelled against Spanish sovereignty. The conscience, that received its education under that régime, found out its insufficiency, and guided by the spirit of rebellion proper for peoples who know how to emancipate themselves, it sought to do away with the system, which subjected the conscience and impeded the free development of our reason. One result of that narrow education is the innocent attempt to preserve now what is ours, without taking into account that it was precisely against what we "call our own" that the real Filipino soul rebelled. The reason is, as I have already stated, that unconsciously, we carry within ourselves, as a result of our past life, prejudices which we can easily detect if we make, as we should, a critical analysis, which would reveal the real state of our conscience.

In the same manner that physical conditions are inherited, so are psychic characteristics which, as is well known, are but purely physiological functions. Thus, tradition which is a social

phenomenon, is the result of heredity which is an individual quality. By it we are able to explain how the spirit of our ancestors and the soul of the dead revive in us, so that just as a people preserve the physical characteristics just so its spiritual characteristics. What people is so blind as to insist on preserving its physical characteristics of inferior quality? What people would not desire to increase the height of its individuals, correct and improve the form and dimensions of its members, or the faces and bodies of the race in general? What negro would insist on retaining his curly hair under the pretext that it is characteristic of his race? What people would insist upon not modifying inferior physical conditions on the excuse that such was its ancestry? Physical evolution is as natural as spiritual evolution, and those who speak of the conditions peculiar to the race, do not turn their eyes to the primitive inhabitants of our islands, who have taken refuge in the mountain fastnesses, but to the whites, who, in the last four centuries of our existence, have constituted the type which we have attempted to follow and which we have succeeded in part to imitate—the type, in short, which we believe in good faith to be the type of our people.

There is an unconscious force which binds us to the past. That force is tradition. It is, as I said, a social phenomenon resulting from an unconscious individual force which we carry in the very embryonic cells of our being; the force of heredity. That is the great conservative force. Not all is harmful in that force because, thanks to it, we can preserve and transmit the good spiritual acquisitions which we conquer, so that if that force did not exist, there would be no progress, because there would be no heredity and therefore no tradition. Now, knowing these real phenomena of our individuality, we can appreciate how difficult progress is when, to these natural forces of conservation, we add our express will to retain our spiritual type, the change of which, even when desired, already presents greater difficulties than its preservation.

For this reason, the instincts of primitive man are the most difficult to suppress, namely, aggression, vengeance, hatred, envy, all the passions which dominate man in his primitive brutality and which later were corrected step by step by which is rightly called superior qualities, such as love, charity, sincerity, and friendship. Hence, the great difficulty of substituting virtues or superior qualities for defects or inferior qualities, because the later are newer, more recent and do not find in our spiritual constitution the depth and firmness of the older inferior qual-

ties, in the same manner as are found in our anatomical constitution, remnants of organs and members, now useless, but which proclaim the phases of our evolutionary physical process.

For the same reason also we should direct our efforts towards that which reason and experience make us see as good, as superior instead of contemplating the past in order artificially to perpetuate it, when everything in nature marches toward what is better. Neither is it possible to repeat the past, because if all that comes into existence is apparently a true reproduction of the past, in reality it is a "reproduction modified" by the inexorable force of evolution. That which appears to be absolutely identical with another thing that preceded it, is nevertheless different through conditions which we fail to notice on account of their fineness. Thus the animal kingdom seems to be wholly distinct from the vegetable kingdom when we consider the most completely developed being of both kingdoms; but as we approach the inferior types, they gradually lose their distinguishing characteristics, and we reach a point at which the beings or species could well be considered as pertaining to the vegetable as much as to the animal kingdom. It is because differentiation is a natural law, and to attempt to preserve a mental type like a mineral crystallization is to go against the laws of nature, thereby causing a disequilibrium that is contrary to progress.

The idea that our educational system should tend to preserve and develop our own national type appears to me to be highly dangerous. We must bear in mind that what we call the "Filipino soul" is a completely foreign mentality, which has been transmitted to a small portion of the Filipino people either thru the education given in our centers of learning or thru contact with Spaniards during the long period of their domination. We know too well, from the writings left by missionaries, that the initial work which they undertook in educating the Filipinos, was to destroy their (the Filipinos') idols, the writings which contained their songs and traditions, and their own way of dressing, of enjoying, of worshipping, all with the pious object of uprooting every thing related to their former life, the same being considered as erroneous and unworthy of preservation inasmuch as it was contaminated, directed, and governed by, and related to, their religious beliefs and the genuine Filipino spirit. After that work of previous destruction, when the field was deemed cleaned from weeds and free from bad seeds, the task was begun of inculcating, in a very poor and rudimentary way, the idea and principles which now constitute that spirit, the preservation of which is represented as a patriotic task.

It is true that the number of those who entertain such thought is not very large, but they defend an error which exhibits all the appearance of truth and they shield themselves behind an order of political character, the invocation of which convinces by an appeal to the passions. For that reason we must expose its error (equivocación) and the consequences which it carries.

I should say that if that Filipino spirit is of a purely foreign character, although in reality assimilated, there is, on the other hand, another Filipino soul which has not been destroyed and to which no reference is made, because, like the minerals that are hidden in the bosom of the earth, that spirit rests dormant in the mass of our people. It exists in a latent state and will spring forth in all its vigor when, by means of proper education, those consciences that ignore their own selves are awakened, and the faculties of the intellect are organized, so as to bring forth at last the proper mental individuality of every Filipino, which it can detect, by the sense of self-vision and self-criticism created by logical education.

In order to make possible the apparition of the genuine Filipino soul which lives in our masses, we must establish the constructive instruction and education of an independent individuality, free from artificial pressures, which repress the reason of man and subject it to the reason of another by means of religious, political, or social dogmas.

In our modern education, too, we must inculcate ideas diametrically opposed to those of the past, in order to attain welfare and happiness in the present life, in our existence on earth. For that reason we must develop the idea of struggle for existence, of the imperious need of working in order to create something, and of rendering mutual aid in the common desire to serve society, as well as the idea of confidence in one's own self, of appreciation, respect and love for work, of hygiene and care of our body, of disregard of suffering,—all of which are necessities included in our modern civilization and despised by those who obeyed only the rules having to do with the salvation of the soul, and who preached contempt of material life, that is, of the body.

I do not mean to oppose that in the Philippines a kind of peculiar civilization should develop. I could not prevent it however much I should like to, because it is purely a natural, spontaneous, involuntary and fatal phenomenon. I have already affirmed that in the mass of the people there lies in a dormant and latent state the true Filipino soul. What I seek to do is to prevent that, under the pretext of preserving and cultivating

what we call our own, but which is not, we attain only the sad and sure result of retarding our progress, of diverting the correct course of our youth, of vitiating Filipino intellect, and subjecting it to control, prejudice, and false principles, so well known in the history of civilization, as potent factors of paralyzation and retrogression, and not of movement and progress.

The idea of developing our peculiar civilization, of cultivating a mentality proper and characteristic of our people, is by no means, a system of progressive, but of regressive, evolution, which surely is far from being our objective. That idea is one of the results of the predominance of what is political—a relic of the past, a legacy of the past, completely subordinate to the supreme order, first of religion, and later, of politics. Filipino conscience, emancipated to a great extent from theological domination now falls down almost completely under political pressure, and at the time, guided by hereditary phenomena which we call tradition, it believes and proclaims in good faith that we must preserve our own, that our system of education and instruction should be shaped according to our peculiar nature, and that to adopt systems of thought and belief from foreign countries is simply to choose the wrong road, and to take a course which would lead to the suppression of our national qualities.

Because of a feeling which they believe to be patriotic, some formulate that theory; and, in the interest of that same country, I raise my voice to affirm that progress is such, because it is limitless, and that there are certain civilizations which, by insistently adhering to the preservation of the so-called national type, have remained stationary, because they have not been able to transcend those limits which, voluntarily or involuntarily, have prevented their development. And it is because true civilization, that which is characterized by the fact that it always progresses, has no racial, national, or artificial boundaries; it is a work possible to all humanity; it is founded upon a knowledge of the laws of nature, and such laws govern the planet in which we live and all the worlds that go to make up this limitless Universe. I shall not, out of vanity, invoke the name of country in order to seek its support, but something superior, something higher than country, anterior to it and which shall still live after countries shall have disappeared, when the entire humanity shall reign supreme. That something is "reason."

As to patriotism, it must be admitted that it cannot be inculcated in school simply by means of songs or by fomenting sentiments aggressive against foreigners or protective of the home.

To be sure patriotism should result from the teachings given in the schools, not, however, from that sentimental manner, but by teaching men to comply with their duty, teaching them to produce, and by strengthening morals thru a knowledge of self and of humanity as a whole. A country that thinks, that feels and words accordingly, a country whose individuals, by reason of their education and instruction know how to think for themselves,—that is a country capable of feeling and understanding patriotism. In the United States, the spirit of aggression was never fomented in the schools and never was militarism cultivated in its literature. But when the moment came, it was seen that Americans know how to be soldiers, patriots, and heroes, just as they know how to be manufacturers, farmers or merchants, always with the highest degree of efficiency. Nevertheless, in America itself some lamented the fact that in the United States, unlike in Germany, militarism was not cultivated, and that the warlike spirit and military discipline were not fomented; but the individual was cultivated and formed, and, with efficient elements, there ensued an efficient group.

We Filipinos should not continue our former errors, speaking of our race, because there is no such Filipino race. Instead of that narrow, false, and primitive conception we should adopt a broader, more just and more certain criterion of "people" or "nation." We are the result of the union and fusion of very different races, and although the Malay race enters in the combination to a great extent, yet the party played by the Chinese, Japanese and others, especially the Spanish race, is by no means small. We should not recall (recordar) our origin, because it will be of no avail in strengthening our union, which should be our objective. The idea of race has always been invoked among us in order to accuse some of inferiority and to attribute superiority to others. Our origin should not engage our attention but rather our orientation, our future.

According to Renan, a nation is a "group of men who have the will to live together," and with us that will is what should guide our acts, remembering, too, that although we are of different races, yet from generation to generation, individuals intermarry (se mezclan), and in the course of time, as Lapouge says, "there will be no individual who will not be in some degree a relative of all."

If we adopt, instead of the idea of race, the idea "of people and nation," that is more just and more in harmony with reality, we place ourselves in a condition favorable to progress, because we will always bear in mind that our interests should be to

work in the domain of convergence, not of divergence, which always results from the idea of race. Every day that has elapsed since we learned our history under Spain's rule and then under that of the United States, we have observed that those phenomena of convergence which I have indicated have increased. Each day tribal differences were being erased, and, by the means of communication, by our system of education, by the implantation of liberty and of respect for the individual and principally, by the extension of the Spanish language and now of the English, we have seen how local differences have passed away, how the Filipinos of the South, who were considered irremediably separated from us, associate with us day by day, and how the idea of nation is gaining ground, by that will to live together, as Renan said.

Business, agriculture, and industry are the activities that should attract our youth, who are now after politics and administrative careers. They act, without thinking over the matter in obedience to traditional impulse and to prejudices, which cause them to look upon the productive occupations of farming and industry as debasing. Were our intention the preservation of our national type, we should continue assiduously to cultivate law, literature and the priesthood, what should regenerate our society is that change of course of our present mentality, because we all know that economic life is to society what it is to the individual itself; it is life itself in its truest sense.

Yukichi Fukuzawa, the great reformer of Japan, the extraordinary and exemplary, when the opposition to, and, hatred, for, foreigners were widely extended among his countrymen, did not hesitate to express himself in the following terms, in order to condemn the ideas of exclusive patriotism which were opposed to the adoption of modernism in his country. He said: "Oppressed by centuries of despotism, our countrymen have become ignorant, mean, coarse, devoid of the sense of independence and honor, as means of defense. Although they are completely disinterested in the affairs of the State, they are incapable of affirming their **private** rights and for all things they resort to the Government. The very same ones who received an occidental education **entertain** only one object, which is, to secure public offices. Those who dedicate themselves to private business are very rare. Incapable of divesting themselves of Chinese civilization, they continue being Confucianists under guise of being Westerners. In Japan we have a government but not a nation." Hardly 50 years it was when the great patriot Fukuzawa dared to attack Japanese exclusivism in such

energetic and clear terms, in that Japan whose national spirit was so traditional and unique, that, by reason of its extreme exclusivism, it did not join the evolutionary and essentially progressive movement of occidental civilization until these recent years. And the progress of Japan was precisely due to the fact that its men in power clearly saw that what would enable them to conquer true civilization was an education that was free from all religious, philosophic, and political obstacles. They understood that scientific civilization was the only civilization possible, because its objective was just to discover the truth, without any attempt to falsify it in favor of particular interest of any kind.

All our ideas must vary, not exactly by adopting what is good, although it may be distinct from, and even contrary to, what we followed and practiced as being good and our own. Let us not attempt either to establish patriotism according to traditional ideas. Let us rather accept the truths that the science of experience shows us; let us abandon aggressive patriotism; let us forget the divisions of people into rulers and followers; let us adhere to the democratic conception of the equality of man. Let us reject religious intolerance and adopt liberty of conscience. Let us look upon labor not as a curse, but as an element necessary to progress. Let us not brag of being a separate group, and crystallizing in a permanent form; let us, on the contrary, think that we are capable of following the infinite, progressive, and ascendant road of modern civilization, because the object of our true patriotism is to secure our welfare and show our capacity to join the most progressive peoples and co-operate with them in the greatest and most comprehensive work—the work of all mankind.

The different races that inhabited the Iberian peninsula, France, Italy, and Roumania, became the subject of Rome and received their civilization from her. Those countries learned the vulgar Latin, which was the language placed within their reach, and each, according to her conditions or peculiar genius, spoke the language that was foreign to her ways, thus forming the Neo-Latin language which underwent the process of evolution, just as all other things did and became the Spanish, Portuguese, French, Italian, and Roumanian languages with their infinite number of dialects. In the same manner those countries adopted the Roman laws, the whole Roman civilization which, like the language, in each group little by little acquired a special type, in obedience to the law of adaptation which is

involuntarily fixed by spontaneous and natural forces, like the climate, the existing customs or idiosyncrasies. But those countries progressed because they adopted the usages, customs, laws, and language of the newcomers who were more instructed and more civilized, and in that way they abandoned their "peculiar type."

The idea of country, or nation, with the meaning which such terms connote, is comparatively recent in history, and the idea of the peculiar type of a country is still more recent. But it must be borne in mind that both concepts are in themselves very ancient, only that they commenced, arose, and were cultivated in the most limited and primitive social groups when the peoples and nations were represented by what may be called their embryo or nucleus, such as the clan, tribe, and the reduced and almost but a mere family group formed by a small portion of individuals. At that time when the idea of nation had not yet been formed, when the country was limited to the clan, tribe, or "barangay," the worship or custom, the cultivation of the tribal characteristics of the groups could be explained and understood, because all these constituted as the banner, the seal, the mark which distinguished a man of one group from another man of another group, because they had no other means of identifying themselves, lacking, as they did, written laws, documents of allegiance, of record of personal identifications; and furthermore because each group prayed for the protection of its own divinity, to obtain whose favor, they performed religious rites in which the unity of language, superstitions, scruples, usages, and customs, figured as elements of the first order. This was itself the great obstacle to the formation of nations, which are no more than the aggregate sum of a greater number of individuals who are fused, because, as Renan said, they like to live together.

In order to live together we must not unfurl old flags of times past which were the emblems of tribes that wanted to live separate, and were incapable of understanding, and much less of feeling, the necessity of union. For this reason we should not revive, but rather reject the atavistic sentiments of divergence, and adopt national methods of convergence which would maintain our national solidarity and erase the elements of exclusivism and self-characterizations (particularización) which caused divergencies between provinces, municipalities, and barrios, under the pretext of preserving for each group, as a sacred thing, its original type.

A new life, based upon scientific education, is what would complete the union of Filipinos into a nation, free from traditional prejudices, which retard our progress or make it difficult. Carried on until now by sentimental arguments and deeds, on the one hand, we want to form a modern nation, a progressive democracy, a country capable of occupying a place of honor among the most civilized peoples, on the other hand, by allowing ourselves to be dominated by dangerous sophism, we expose ourselves to the complete defeat of our purposes and of our hopes of national solidarity. Let us therefore lay aside sentimental patriotism and let us adopt scientific patriotism.

It is indispensable for us always to remember the essential distinction between "race" and "nation." When we invoke the former, we devote our attention merely to anatomic characters that serve for naught in the formation of a nation, which is our task and our ideal, because the latter is founded on psychic characters, and if, in order to live and preserve themselves pure, races have employed means of seclusion, exclusion, aggression, and isolation; nationalities, on other hand, perform all that facilitates and strengthens approximation, union, fusion, and solidarity.

The immutable existence of the psychological character of a race cannot be maintained, because each type of that nature has changed in history and notably changes under our observation, that is to say, it is not possible to deny historic or contemporaneous evolution; and, this being true, it is absurd to disregard the laws that govern the immaterial, as well as the spiritual, world.

We should reject all scruples, principles, doctrines, or laws which place an obstacle or erect barriers to the free exercise of our faculties. There should not be any religious, or political interest, or interest of any character whatever, which impedes us from making free use of our reason in the analysis of whatever phenomenon, of whatever fact, in order to ascertain the wherefore of things and to know truth.

The Filipino people need three things for perfect harmony, first, of ourselves, and then of our nation with other nations that constitute the civilized world: they are liberty of conscience, English as a common language, and the establishment of true democracy. I need not spend time to show the importance of these things, because the mere mention of them makes us see their transcendence and recognize their importance. Now, following the orientation of those who propose to preserve what is our own and to develop our own manner of being, we would never realize

the three essential things which I have mentioned, because our education, our history, our present state are by no means a preparation for the development and cultivation of those conditions, inasmuch as we are dominated by divergent, opposing, and conflicting ideas. We must construct a new national edifice; we must determine to renew our old structure in which we lived; we must emancipate ourselves from the limited circle in which our reason and conscience were confined, and in order to create a country, free, great and capable of fraternizing with the most highly civilized part of humanity, we should not impose limitations, we should not insist in preserving what is useless for the sole reason that it has been ours.

We must not subject ourselves to the scorn of future generations nor to that of contemporary intellectual minority.

## DISCURSO DEL COMMENCEMENT DE LA UNIVERSIDAD DE FILIPINAS EN 1921.

“LA CONSERVACIÓN DEL TIPO NACIONAL.”

Por T. H. PARDO DE TAVERA.

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SEÑOR PRESIDENTE; SEÑORES REGENTES;

SEÑORAS Y SEÑORES:

Por dos veces inmerecidamente me ha honrado la Universidad de Filipinas; la primera concediéndome el título de Doctor en Derecho, que recibí como uno de los más grandes favores que me ha sido otorgado en mi vida; la segunda, encomendándome este día el discurso del *commencement*, que acepto muy agradecido como un inapreciable privilegio.

Esto me obliga, primeramente, a elegir mi tema y la dificultad no está en la falta de tópicos sobre que disertar, sino, al contrario, en la abundancia de puntos de alta importancia que se presentan a quien quiera hablar a la juventud que acude a nuestros centros de enseñanza. Una vez elegido mi tema, me encuentro ante otra dificultad, realmente de importancia para mis fuerzas, porque, habiendo hablado siempre en castellano, hoy lo hago en inglés, por considerar un deber inexcusable expresarme en esta lengua, no solamente para conformarme con la tradición de esta Universidad de Filipinas, sino también para dar con mi ejemplo una prueba de la importancia de primer orden que atribuyo justamente al inglés en la instrucción del pueblo filipino.

Aunque hablo ante los distinguidos caballeros que forman la parte directiva de esta institución, y ante los jóvenes estudiantes, cuya mentalidad se desenvuelve dentro de los principios del modernismo, debo decir que mis palabras van más bien dirigidas a nuestra juventud, en general, siempre deseosa de aprender, impulsada por la noble ambición de saber, porque reconozco que por influencias del pasado, esa juventud lleva en ella misma algo que puede ser un obstáculo para el progreso que busca. Me refiero a los prejuicios, y lo hago no solamente porque reconozco en otros el peso y la influencia de una tradición peligrosa, sino porque siento en mi mismo, por mi propia experiencia, un ejemplo del tipo mental resultante de nuestra pasada

instrucción y educación. Nosotros, que hemos recibido una educación tendenciosa encerrada dentro de reglas, principios y doctrinas convencionales, encaminados, no a descubrir la verdad, según nuestra propia razón podría encontrarla, sino la verdad, según otros querían que nosotros la viéramos; nosotros, que fuimos instruidos dentro de un sistema calculado para formar partidarios, discípulos, defensores de una doctrina cerrada de dogmas religiosos que dominaban y trazaban el camino exclusivo para llegar a la verdad, llegamos con el tiempo a constituir dos familias distintas. Una de ellas, la familia constituida por los ortodoxos que recibieron la doctrina íntegra de manos de sus maestros y consideraron como verdad absoluta lo que éstos les enseñaron que debía ser la verdad. Otra familia compuesta por los rebeldes que trataron de buscar la verdad en el campo abierto de la razón, sin trabas levantadas por la conveniencia de otros, familia que no se contentaba con la verdad aparente, sino que buscaba la verdad real, considerándola como *la verdad que no era error*. Habiendo tenido yo la suerte de pasarme al partido rebelde y conociendo cuán grande es la parte que en la composición de la verdad aparente toma la tradición bajo la gran bandera de los prejuicios, me creo ahora obligado a prestar mi ayuda, a comunicar el beneficio que obtuve de mi rebeldía y mi experiencia personal, a los jóvenes que, al ingresar en las escuelas modernas, no sospechan que llevan dentro de sí mismo su peor enemigo, el mayor peligro para su progreso, a saber: la tradición y los prejuicios. Antes era el disfraz religioso el que nos dominaba y que aun ahora sigue dominando a muchos; luego el falaz pretexto político que hoy día invade como una epidemia que debemos combatir por la higiene intelectual.

El mayor servicio que el pueblo americano ha hecho al pueblo filipino es comunicarle su sistema de instrucción pública, dándole, sin restricciones de ningún género, los medios de desarrollar libremente, ilimitadamente, las condiciones físicas, intelectuales y morales del individuo. En los pueblos que permanecen estacionarios o que progresan lentamente, la mala dirección de la instrucción es responsable de su estancamiento. En algunos de esos pueblos se instruye a unos cuantos ciudadanos destinados a constituir la clase directiva. En otros se instruye a mayor número, pero la instrucción se caracteriza en que tiende a encerrar la inteligencia dentro de un molde fijo. Una vez es la tendencia religiosa, otra la constitución del militarismo o del gobierno oligárquico o de la monarquía o de una forma cualquiera de condición mental, útil solamente para una parte del

pueblo. Es como los pies pequeños de las mujeres chinas que no pueden crecer en libertad, porque desde la más tierna infancia se encierran en un molde inflexible, que formará un pie igual, fatal e inevitablemente deformado, siempre el mismo.

El hecho singular y característico de la creación de esta Universidad es que ella inaugura el centro superior de enseñanza, completamente libre de cualquiera limitación religiosa, política o filosófica, en otros términos, esta Universidad es el primer centro de instrucción superior, completamente científico, en donde la investigación de la verdad, que es la base del saber humano, podrá desenvolverse, en toda libertad. Dogmas, hipótesis, principios fundados en sentimientos, emociones y tradiciones no podrán limitar aquí con barreras definidas el campo de la conciencia, dirigido únicamente por la única fuerza que ninguna otra fuerza puede limitar ni dominar: la razón. Los intereses de una minoría, abusando de su poder y para su conservación, han dirigido en la mayoría de las naciones la conciencia de toda la masa, orientándola hacia un fin determinado de la conveniencia exclusiva de la clase directiva. Voy a permitirme repetir que unas veces el móvil o finalidad ha sido religiosa, otras militar o política y así se han desarrollado esos tipos de civilización llamados religioso, militar o político, caracterizados en que son útiles para un limitado número de hombres que dirigen a los demás.

Es de gran utilidad conocer nuestro propio tipo de civilización y seguramente que yo no descubro ninguna verdad oculta al decir que hemos seguido, primero, el tipo religioso y ahora el tipo político. Así se explica la importancia que nuestra actual generación concede al aspecto político de nuestra vida, a tal punto que toda otra consideración de interés social queda pospuesta y como olvidada y siempre postergada y aun supeditada a lo que se considera *la razón política*. Así, pues, se ha constituido en nuestra sociedad una verdadera tiranía, una dominación, a saber: el entronamiento de la política. No es mi propósito discutir en favor o en contra de semejante situación, sino hacer constar que nuestro estado social actual se halla bajo el dominio absoluto de la política y que la instrucción pública se encuentra en grave peligro de quedar sometida a las pasiones, sentimiento y representaciones de carácter político. Tampoco me refiero a partidos políticos, ni a la máquina administrativa del departamento de instrucción, ni a combinaciones políticas que afectan el personal dedicado a la enseñanza, sino que me limito a poner en evidencia que ahora predomina en nuestra constitución social la política, como antes dominó la religión.

Yo no formulo una acusación contra ninguna entidad, no expreso ninguna queja contra algún gobierno o individuo investido de poder: no hago más que señalar el carácter de nuestro espíritu público contemporáneo.

Llevados por una idea de patriotismo a la antigua, resultante de nuestra pasada educación, hay un partido que mantiene el principio de conservar nuestro tipo nacional, tratando de cultivar el alma propia para señalar las líneas que deben limitar nuestra educación, de manera que pueda mantenerse y desarrollarse ese tipo llamado nacional.

El progreso se efectúa por cambios mediante los cuales lo bueno reemplaza a lo malo y lo mejor a lo bueno. No ha habido jamás ningún cambio propuesto o imaginado por la mayoría, sino originado por un individuo a quien siguió al principio una pequeña minoría. No solamente ese ha sido, es y será el proceso evolutivo del progreso, sino que además cada innovador, solo o rodeado de sus primeros discípulos, misioneros de la idea, han sido atacados, rechazados y combatidos como visionarios y peligrosos para la sociedad y para la nación. La educación no debe ser tendenciosa, y el empeño en conservar ciertas cosas nacionales que nadie se toma la molestia de señalar ni describir, es solamente tratar de impedir la introducción de reformas capaces de conducir al progreso. Si se aceptara el propósito de educarnos dentro de nuestro tipo nacional, yo propondría que nuestra educación pública se entregara por completo en manos de quienes la condujeron hasta el año 1898 en que terminó la soberanía española, porque fueron los que formaron, modelaron y afirmaron dentro de los moldes medioevales un carácter que fué siempre rechazado por los mismos que recibieron esa educación y que fué la causa de que los filipinos se volvieran contra la soberanía española, porque la conciencia que se había educado bajo ese régimen, reconoció su insuficiencia, y guiada por el espíritu de rebeldía propio de los pueblos que saben emanciparse, trató de romper el sistema que sujetaba la conciencia e impedía el libre desarrollo de nuestra razón. Un resultado de dicha educación tendenciosa es la inocente tentativa de querer conservar ahora lo nuestro, sin caer en la cuenta que precisamente contra eso que llamamos *nuestro* protestó la verdadera alma filipina, y es que, como dije antes, sin darnos cuenta, llevamos en nosotros mismos, como resultado de nuestra vida pasada, prejuicios que podemos fácilmente reconocer si practicamos como debemos un análisis autocítico que nos revele el fondo de nuestra conciencia.

De la misma manera que se heredan las condiciones físicas así también se heredan los rasgos psíquicos que, como se sabe,

son nada más que funciones puramente fisiológicas. Así la tradición, que es un fenómeno social, es el resultado de la herencia, que es una cualidad individual. Por ella podemos explicar cómo revive en nosotros el espíritu de nuestros antepasados, el alma de los muertos, de tal manera que así como un pueblo conserva sus rasgos físicos, así también conserva sus rasgos espirituales. ¿Qué pueblo es tan ciego que se empeñe en conservar sus rasgos característicos físicos de calidad inferior? ¿Qué pueblo querría no aumentar la altura de sus individuos, no corregir mejorando la forma y dimensión de sus miembros, de su rostro o de su cuerpo, en general? ¿Qué negro se empeñaría en conservar el cabello ensortijado bajo pretexto de ser característico de su raza? ¿Qué pueblo se empeñaría en no modificar sus condiciones físicas inferiores bajo la excusa de que así fueron sus antepasados? Pues la evolución física es tan natural como la espiritual y los que hablan de condiciones propias de la raza, no miran a los primitivos habitantes de nuestras islas que se han refugiado en las montañas, sino a los blancos que en los últimos cuatro siglos de nuestra existencia han constituido el tipo que hemos tratado de seguir y el tipo que hemos logrado imitar en parte, el tipo, en fin, que de buena fe suponemos tipo de nuestro pueblo.

Hay una fuerza inconsciente que nos amarra al pasado: la tradición. Es, como dije, un fenómeno social resultante de una fuerza individual inconsciente que llevamos en la misma célula embrionaria de nuestro ser: la herencia. Esa es la gran fuerza conservadora. No todo es perjudicial en este fuerza porque, gracia a ella, podemos conservar y transmitir las buenas adquisiciones espirituales que conquistamos, de manera que si esa fuerza no existiera, no habría progreso porque no habría herencia ni, por tanto, tradición. Ahora, comprendiendo estos fenómenos reales de nuestro individuo, podremos apreciar cuán difícil es el progreso, cuando a estas fuerzas naturales de conservación añadimos nuestra voluntad expresa de guardar nuestro tipo espiritual cuyo cambio, aun queriéndolo, ofrece ya mayores dificultades que su conservación.

Por este motivo, aquellos instintos del hombre primitivo son los más difíciles de cancelar: la agresión, la venganza, el odio, la envidia, todas las pasiones que gobernaban al hombre en su brutalidad primitiva y que luego se fueron corrigiendo por lo que, con razón, se llaman cualidades superiores, como el amor, la caridad, la sinceridad, la amistad. Por eso la gran dificultad de sustituir los defectos o cualidades inferiores por la virtudes o cualidades superiores, porque éstas son más nuevas, han ve-

nido después, y no tienen en nuestra constitución espiritual el arraigo y la firmeza de las más antiguas cualidades inferiores que persisten, de la misma manera que en nuestra constitución anatómica persisten vestigios de órganos y aparatos, inútiles hoy, pero que denuncian las fases de nuestro proceso físico evolutivo.

Por esa razón también debemos encaminar nuestro esfuerzo hacia aquello que la razón y la experiencia nos hagan ver como bueno, como superior en lugar de contemplar el pasado para perpetuarlo artificialmente, cuando todo en la naturaleza marcha hacia lo mejor. Tampoco es posible repetir el pasado, porque si todo lo que nace es aparentemente reproducción fiel del pasado, en realidad es una *reproducción modificada* por la fuerza inexorable de la evolución. Aquello que parece absolutamente idéntico a otra cosa que le precedió, se diferencia sin embargo por condiciones que no distinguimos por su sutilidad. Así el reino animal parece completamente distinto del vegetal cuando consideramos los seres más completos de ambos reinos, pero gradualmente se van perdiendo los caracteres diferenciales mientras más nos acercamos a los tipos inferiores, llegando a un punto en que los seres pueden con tanta razón ser considerados vegetales como animales o viceversa. Y es que la diferenciación es una ley natural y al empeñarse en conservar un tipo mental como una cristalización mineral, es ir contra las leyes de la naturaleza, causando un desequilibrio en contra del progreso.

La idea de que nuestro sistema de educación debe tender a conservar y desarrollar nuestro propio tipo nacional me parece sumamente peligrosa. Hay que tener presente que lo que llamamos nuestra "alma filipina" es una mentalidad completamente extranjera que ha sido comunicada a una pequeña porción del pueblo filipino, ya por la educación dada en nuestros centros de enseñanza, ya por el contacto con los españoles durante el largo período de su dominación. Sabemos muy bien, por los escritos dejados por los misioneros, que la obra inicial que efectuaron para educar a los filipinos consistió en destruir sus ídolos, en destruir los escritos que contenían sus cantos y sus tradiciones, en destruir su propia manera de vestir, de divertirse, de rendir sus cultos, todo con el fin piadoso de borrar de raíz cualquiera cosa que se relacionaba con su vida anterior, considerándola errada e indigna de conservación por estar contaminada, regida, gobernada y relacionada con sus creencias religiosas y su alma filipina genuina. Despues de aquella obra de destrucción previa, cuando se suponía el campo limpio de maleza y libre de mala semilla, se dió comienzo a la obra de inculcar de una manera muy pobre y muy rudimentaria la idea y los principios que hoy consti-

tuyen esa alma cuya conservación se representa como una obra patriótica.

Es cierto que el número de los que así piensan no es muy grande, pero defienden un error que reviste toda la apariencia de la verdad y se escudan tras una razón de carácter político, cuya evocación arrastra sentimentalmente. Por tal motivo hay que demostrar su equivocación y las consecuencias que consigo trae.

Debo decir que si esa alma filipina es de carácter puramente exótico, aunque en realidad asimilada, hay en cambio otra alma filipina que no ha llegado a destruirse y a la que no se hace referencia porque, como el mineral que se esconde en las entrañas de la tierra, así también esa alma duerme dentro de la masa de nuestro pueblo. Existe en estado latente y aparecerá con todo vigor cuando, por medio de una educación conveniente, se despierten las conciencias que se ignoran a sí mismas, se organicen las facultades del intelecto, de manera que brote, al fin, la individualidad mental propia de cada filipino, que podrá distinguirla mediante el sentido de auto-visión y de auto-crítica creadas por la educación lógica.

Precisamente para hacer posible la aparición del alma genuinamente filipina que vive en nuestra masa, hay que organizar la instrucción y educación constructiva de una individualidad independiente, libre de presiones artificiales que comprimen la razón del hombre bajo la razón de otro hombre por medio de dogmas religiosos, políticos o sociales.

Precisamente también en nuestra educación moderna tenemos que inculcar ideas diametralmente opuestas a las del pasado, para lograr el bienestar y la felicidad en la vida presente, en nuestra existencia sobre la tierra. Por eso hay que desarrollar la idea de la lucha por la vida, de la imperiosa necesidad de obrar para crear algo, de prestarnos mutua ayuda en el común deseo de servir a la sociedad, de la confianza en sí mismo, del desprecio del sufrimiento, del aprecio, el respeto y el amor al trabajo, de la higiene y del cuidado de nuestro propio cuerpo, necesidades todas estas comprendidas por la moderna civilización y despreciadas por aquellos que obedecían más bien las reglas destinadas a la salvación del alma, inculcando el desprecio de la vida material, es decir, de nuestro propio cuerpo.

Yo no pretendo oponerme a que surja en Filipinas un carácter de civilización peculiar, tampoco podría impedirlo, aunque lo quisiera porque ese es puramente un fenómeno natural, espontáneo, involuntario y fatal. Ya he reconocido que en la masa del pueblo duerme en estado latente la verdadera alma filipina. Lo que pretendo es impedir que, bajo pretexto de conservar y culti-

var lo que llamamos nuestro, y que no lo es, consigamos solo el triste y seguro resultado de retardar nuestro progreso, de errar el camino de la juventud, de viciar el intelecto filipino y sujetarlo a frenos, prejuicios y falsos principios conocidos de sobra en la historia de la civilización como factores de paralización y de retrasos, no de movimiento y progresq.

La idea de desarrollar nuestra civilización peculiar, de cultivar una mentalidad propia y característica de nuestro pueblo, no es, de ninguna manera, un sistema de evolución progresiva, sino de una evolución regresiva que ciertamente está muy lejos de ser nuestro objetivo. Esta idea es uno de los resultados del predominio de lo político, resto del pasado, legado del pasado, completamente subordinado a la razón suprema, primero de la religión y luego de la política. Ahora la conciencia filipina emancipada en gran parte del dominio teológico, cae casi por completo bajo la presión política, y guiada al propio tiempo, por fenómenos hereditarios que llamamos tradición, supone y proclama de buena fe que debemos conservar lo nuestro, que nuestro sistema de educación y de instrucción debe ser modelado según nuestra manera peculiar de ser, y que adoptar sistemas de pensar y creer tomados del extranjero, es sencillamente errar el camino dirigiéndonos por una orientación que nos conduce a nuestra anulación nacional.

Por un sentimiento que suponen patriótico, formulan algunos esa teoría, y por interés de esa misma patria levanto mi voz para afirmar que el progreso es tal, porque no tiene límites y que hay ciertas civilizaciones que por aferrarse en conservar su tipo nacional han quedado estacionarias, precisamente porque no han podido franquear esos límites que voluntaria o involuntariamente han impedido su desarrollo. Y es que la civilización verdadera, la que se caracteriza por el hecho de que progresá siempre, no tiene fronteras raciales, nacionales ni artificiales: es obra posible a la humanidad entera, se funda en el conocimiento de las leyes de la naturaleza y tales leyes rigen el planeta en que habitamos y todos los mundos que constituyen el Universo ilimitado. No invocaré en vanidad la patria para buscar su apoyo, sino algo superior, algo más alto que la patria, anterior a ella y que vivirá todavía cuando las patrias hayan desaparecido, cuando reine sin fronteras la humanidad entera: la razón.

En cuanto al patriotismo, hay que reconocer que no se inculca en las escuelas por medio de cantos ni estimulando sentimientos agresivos contra el extranjero o defensivos del hogar. El patriotismo debe resultar, sí, de la enseñanza que se dá en las escuelas, pero no de esa manera sentimental sino enseñando a los hombres a cumplir su deber, enseñando a producir, enderezando la moral por el conocimiento de sí mismo y por la idea de la hu-

manidad entera. Un pueblo que piensa, que siente y obra de la misma manera, un pueblo cuyos individuos, por su educación y su instrucción, saben pensar por sí mismos, ese es un pueblo capaz de sentir y comprender el patriotismo. En los Estados Unidos jamás se preparó el sentimiento belicoso en las escuelas, ni en su literatura se cultivó el militarismo. Pero cuando llegó el momento, se vió que los americanos supieron ser militares, patriotas y héroes, como supieron ser industriales, agricultores o comerciantes, siempre en un grado superlativo de eficiencia. Sin embargo, algunos se lamentaban en América misma de que no se cultivaba en Estados Unidos, como en Alemania, el militarismo y de que no se estimulaba el espíritu bélico y la disciplina guerrera, pero se cultivó y formó el individuo y con elementos eficientes resultó una colectividad eficiente.

Nosotros filipinos no debemos seguir antiguos errores, hablando de nuestra raza, porque no hay tal raza filipina, sino que en lugar de ese concepto estrecho, falso y primitivo debemos adoptar el más amplio, más justo y más cierto criterio de *pueblo* o *nación*. Nosotros somos el producto de la unión y la fusión de razas muy diferentes, y aunque entra en gran parte la llamada raza malaya, no es pequeña la parte de la china, la japonesa, y otras principalmente la española. No debemos recordar nuestro origen, porque de nada servirá para fortalecer nuestra unión, que debe ser nuestro objetivo. La raza se ha invocado siempre entre nosotros para acusar a unas de inferioridad y atribuir superioridad a otras. Nuestro origen no debe preocuparnos sino nuestra orientación, nuestro porvenir.

Según Renan, una nación es *un grupo de hombres que tiene la voluntad de vivir juntos*, y en nosotros esa voluntad es la que debe dirigir nuestros actos recordando también que aunque somos de diferentes razas, de generación en generación los individuos se mezclan y con el tiempo, como dice Lapouge, *no habrá individuo que no sea algo pariente de todos*.

Si adoptamos en lugar de la idea de raza la idea más justa y más en armonía con la realidad de *pueblo* y *nación*, nos pondremos en condiciones favorables de progreso, porque siempre tendremos presente que nuestro interés será trabajar en el terreno de la convergencia, no de la divergencia, que continuamente resulta de la idea de raza. Cada día que ha transcurrido desde que conocemos nuestra historia bajo la dominación de España y luego de Estados Unidos hemos observado que han aumentado esos fenómenos de convergencia que he señalado. Cada día se han ido borrando las diferencias de tribus, y con las vías de comunicación, con el sistema de enseñanza, con la implantación de la libertad y del respeto del individuo y, principalmente, por

la extensión de la lengua castellana y hoy la inglesa, hemos visto como se borran las diferencias entre regiones y de qué manera aquellos filipinos del Sur, que se consideraban irrevocablemente separados de nosotros, se van uniendo más de día en día, y gana terreno la idea nacional, por aquella voluntad de vivir unidos, según decía Renan.

El comercio, la agricultura y la industria son las actividades que deben atraer a nuestros jóvenes que corren hoy tras la política y las carreras administrativas. Ellos obedecen sin pensarlo a los impulsos tradicionales y a los prejuicios, que les hacen mirar como deprimentes las ocupaciones productivas, de la agricultura y la industria. Si fuéramos a conservar nuestro tipo nacional, deberíamos seguir cultivando con respetuoso cariño la abogacía, la literatura y el sacerdocio. Precisamente lo que debe regenerar a nuestra sociedad está en ese cambio de rumbo de nuestra mentalidad presente, porque todos sabemos que la vida económica es para la sociedad lo que para el individuo mismo; la vida en su sentido más recto.

Yukichi Fukuzawa, el gran reformador del Japón, el extraordinario y ejemplar tipo del *self-made-man*, cuando la oposición y el odio al extranjero eran tan intensas entre sus compatriotas, no vaciló en expresarse en los siguientes términos para condenar las ideas de patriotismo exclusivo que se oponían a la adopción del modernismo en su país: "Oprimidos por siglos de despotismo, nuestros compatriotas han llegado a ser ignorantes, serviles, groseros, tan desprovistos de independencia y honor, como de medios de defensa. Aunque se desinteresan por completo en los negocios del Estado, son incapaces de afirmar sus derechos privados y para todo recurren al gobierno. Aquellos mismos que han recibido una educación occidental, no tienen en su mayoría sino una finalidad, que es obtener cargos públicos, siendo muy contados los que se dedican a negocios particulares. Incapaces de desnudarse de la civilización china, siguen siendo confucistas bajo la capa de occidentales con que se han envuelto. En el Japón tenemos un gobierno, pero no tenemos una nación." Hace apenas 50 años que el gran patriota Fukuzawa se atrevía a combatir el exclusivismo japonés con tan enérgicas y claras frases, en aquel Japón cuyo espíritu nacional era tan tradicionalista y tan propio que, precisamente por su extremado exclusivismo, no se unió al movimiento evolutivo y esencialmente progresivo de la civilización occidental, hasta estos últimos años. Y el progreso del Japón fué precisamente debido a que sus hombres de gobierno vieron claramente, que lo que podía conducirles a conquistar la verdadera civilización era la instrucción libre de trabas religiosas, filosóficas y políticas. Comprendieron que la civilización

científica era la única posible, porque su objetivo era precisamente descubrir la verdad sin tratar de falsificarla para servir intereses de ningún género.

Todas nuestras ideas tienen que variar adoptando no precisamente lo nuevo, pero sí lo bueno, aunque sea distinto y aun contrario a lo que como bueno y nuestro seguíamos y practicábamos. No tratemos tampoco de construir un patriotismo según las ideas tradicionales, sino que, aceptando las verdades que la ciencia de la experiencia nos demuestra, abandonemos el patriotismo agresivo por el pacifista, olvidemos las divisiones de clases directivas y sometidas, por el concepto democrático de la igualdad de los hombres. Rechacemos la intolerancia religiosa por la libertad de conciencia. No miremos el trabajo como una maldición, sino como una necesidad para el progreso. No hagamos alarde de constituir un grupo separado y cristalizado en una forma permanente, sino que pensemos, al contrario, que somos capaces de seguir el camino infinito, progresivo, mejorativo de la civilización moderna, porque nuestro verdadero patriotismo tiene por objeto conseguir nuestro bienestar y demostrar nuestra capacidad de unirnos a los pueblos más progresivos y cooperar con ellos en la obra más comprensiva, más grande: la obra de la humanidad entera.

Las razas diferentes que habitaban la península Ibérica, Francia, Italia y Rumania, se vieron sometidas a Roma y recibieron su civilización de ella. Aquellos pueblos aprendieron el latín vulgar que fué la lengua que se puso a su alcance y cada uno, según sus condiciones o genio peculiar, habló la lengua extraña a su manera, formándose así las lenguas neolatinas que evolucionando, como todo lo que existe, han llegado a constituir el español, el portugués, el francés, el italiano y el rumano con su infinidad de dialectos. Del mismo modo adoptaron aquellos pueblos las leyes romanas, toda la civilización romana que, como la lengua, en cada grupo fué adquiriendo un tipo especial, siguiendo la ley de adaptación determinada involuntariamente por fuerzas espontáneas y naturales, como el clima, las costumbres existentes o idiosincrasias. Pero aquellos pueblos progresaron porque adoptaron los usos, costumbres, leyes y lengua de los recién venidos, más instruidos y más civilizados, de manera que, obrando así, abandonaron su *tipo peculiar*.

La idea de patria, de nación, con la significación que tales nombres abrazan, es de muy reciente aparición en la historia, y la idea de tipo peculiar de un pueblo es todavía más nueva. Pero hay que notar que ambos conceptos en sí mismos son antiquísimos, solo que principiaron, nacieron y se cultivaron en

las más reducidas y primitivas agrupaciones sociales cuando los pueblos y las naciones estaban representados por lo que pueda llamarse su *germen* o su núcleo, como fueron el clan, la tribu, la reducida agrupación casi familiar formada de un pequeño número de individuos. Entonces, cuando la idea de una nación no se había formado aún, cuando la patria era solamente el clan, la tribu o el barangay, se comprende el culto de la costumbre, el cultivo del rasgo tribal de la lengua del grupo, porque todo ésto constituía como la bandera, el sello, la marca que distinguía un hombre de un grupo de otro hombre de distinto grupo, y porque no tenían otra manera de reconocerse, careciendo de leyes escritas, de documentos de afiliación, de registro ni comprobación personal y que, además, cada grupo solicitaba la protección de una divinidad propia, para cuya propiciación practicaban ritos religiosos entre los cuales figuraban como elementos de primer orden la unidad de lengua, supersticiones, escrúpulos, usos y costumbres. Esto mismo fué el gran obstáculo para la formación de naciones, que no son sino la suma de mayor número de individuos que se fusionan, porque, como decía Renan, quieren vivir juntos.

Para vivir juntos no hay que levantar antiguas banderas de tiempos pasados, emblemas de tribus que querían vivir separadas, incapaces de comprender, ni menos sentir, necesidades de unión. Por eso no debemos revivir, sino rechazar, sentimientos atávicos de divergencia, adoptando métodos racionales de convergencia que mantengan nuestra solidaridad nacional, borrando los elementos de exclusivismo y particularización propias para mantener divergencias entre provincias, municipios y barrios, bajo pretexto de conservar cada agrupación, como cosa sagrada, su tipo original.

Una vida nueva, basada en la educación científica, será la que acabe de consolidar la unión de los filipinos en una nación libre de prejuicios tradicionales que dificultan y retrasan nuestro progreso. Conducidos hasta ahora por argumentos y obras sentimentales, por un lado queremos constituir una nación moderna, una democracia progresiva, un pueblo capaz de tomar un puesto de honor entre los pueblos más civilizados y, por otro lado, dejándonos dominar por sofismas peligrosos, nos expone mos precisamente a la completa derrota de nuestros propósitos y de nuestras esperanzas de consolidación nacional. Dejemos el patriotismo sentimental para adoptar el patriotismo científico.

Es indispensable que tengamos siempre presente la distinción esencial que hay entre *raza* y *nación*. Invocando la primera, nos fijamos únicamente en caracteres anatómicos que para nada sirven en la formación de una nación, que es nuestra preocu-

pación y nuestro ideal, porque esta última se funda en los caracteres psíquicos, y si las razas, para vivir y conservarse puras, han empleado medios de reclusión, exclusión, agresión y aislamiento, los pueblos, al contrario, practican todo aquello que facilita y afianza la aproximación, la unión, la fusión y la solidaridad.

No se puede sostener la existencia inmutable de un carácter psicológico de una raza, porque cada tipo de esa naturaleza ha cambiado en la historia y cambia notablemente a nuestra vista, es decir, que no es posible negar la evolución histórica ni contemporánea, de manera que, siendo esto así, es absurdo despreciar las leyes que rigen el mundo material, lo mismo que el espiritual.

Debemos rechazar cualquier escrúpulo, principio, doctrina o ley que ponga un obstáculo o levante una frontera al libre ejercicio de nuestras facultades. No debe haber algún interés religioso, político ni de otro carácter, que nos impida conducir libremente nuestra razón en el análisis de cualquier fenómeno, de cualquier hecho para averiguar el porqué de las cosas, para conocer la verdad.

Tres cosas necesita el pueblo filipino para la perfecta concordancia, primero de nosotros entre nosotros mismos, y luego de nuestra nación con las naciones que integran el mundo civilizado: la libertad de conciencia, la lengua inglesa, como lengua común, y el establecimiento de una democracia de verdad. No necesito gastar tiempo para demostrar la importancia de esas tres cosas, porque solo con mencionarlas se adivina su trascendencia, y se reconoce su importancia. Ahora bien: siguiendo la orientación de aquellos que se proponen conservar lo nuestro y desarrollar nuestra propia manera de ser, jamás lograríamos realizar las tres cosas esenciales que he referido, porque nuestra educación, nuestra historia, nuestro estado actual, no son, de ninguna manera, una preparación para el desarrollo y el cultivo de esas condiciones, puesto que nos hallamos dominados por ideas diversas, opuestas y contrarias. Tenemos que construir un nuevo edificio nacional, tenemos que decidirnos a renovar la antigua estructura en que hemos vivido, tenemos que emanciparnos del círculo en que se encerró nuestra razón y nuestra conciencia; y para crear una patria libre, grande y capaz de fraternizar con la parte de la humanidad más altamente civilizada, no debemos imponernos limitaciones, no podemos empeñarnos en conservar lo inútil, por la sola razón de que fué nuestro.

No debemos exponernos al desprecio de las generaciones que llegan, ni siquiera al de la minoría intelectual contemporánea.

## ADDRESS TO THE GRADUATES

### LOYALTY TO ALMA MATER, TO INSTITUTIONS AND TRADITIONS OF OUR PEOPLE, AND TO THE IDEALS OF OUR COUNTRY

By Dr. JOSÉ P. LAUREL, LL. B., D. C. L.

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Mr. PRESIDENT, MEMBERS OF THE BOARD OF VISITORS, BOARD OF REGENTS, AND MEMBERS OF THE GRADUATING CLASS OF 1921, LADIES AND GENTLEMEN:

When I was requested to deliver an address to the graduates of the University, it was, my friends, with a feeling of diffidence that I accepted the invitation, for the principal reason that, in my opinion, an older and more experienced person should perform this difficult task. But as I should be a loyal alumnus of this great institution, I respond to the first call of duty.

Fellow graduates of the University of the Philippines: In addressing myself to you at this juncture, permit me to extend to you my heartfelt congratulations on the success with which your efforts for many years have finally been crowned. To many of you, this is perhaps the culmination, if not the end, of your college days. Some of you are going out into this world to demand a place amongst your fellowmen in the common field of life, while some of you are remaining in this University for professional or advanced careers. But whatever you do, whether you go out and enter upon this common field in the practice of your chosen vocations or remain in this University for further instruction and enlightenment, there is one common suggestion, not to say message, which, as a fellow-graduate, I should not hesitate to make and that is: loyalty to our Alma Mater, loyalty to the history, institutions and traditions of our people, and loyalty to the ideals of our country. This is the guiding spirit that should pervade us all whose great privilege and high honor it is to hail from this great institution of learning. A university has been graphically represented in the form of a diagrammatic structure whose raw materials are the students, whose artisans the professors, whose work-shops its towering buildings and campus, but whose real foundations and support are the alumni. You are to-day leaving this University as its graduates and are soon to become

a necessary and powerful part of the structure. Without you and your support, these tall and magnificent buildings of arts and sciences may not collapse in a material sense but columnless as they will then be can not long endure. When you are out and gone from this beautiful and promising campus, let not memory alone take you back to your past life in this University but endeavor, if you will, by deeds and actions, to show unequivocally your fidelity and adherence to this institution and the lofty principles for which it stands.

But back of this loyalty to our Alma Mater and over and above it is loyalty to the history, intitutions, and traditions of our people. The University of the Philippines is not merely a treasure-house of culture, but it should likewise be the vestal keeper of the sacred fire of the Filipino nationality: that fire which is not to die out and kindled anew but to be kept burning on and on until the last day. It has been said that we Filipinos have become great imitators in that we have accepted and assimilated everything foreign, good or bad. Of course, this is a grave accusation in the extreme, but to a certain extent true. I cannot be amongst those conservative critics who would unwelcome the introduction of every foreign practice or custom in the Philippines regardless of its wholesomeness and desirability. Ours is a progressive era and this is an age of international relationship. But as a nationalist in a broader sense I would ask you to join me in the assertion not only of Philippine nationality in its political light but also in the practical demonstration of Philippine nationalism; that nationality and that nationalism which both found expression not only in the iron will of Del Pilar, the obstinacy of Mabini, and patriotism of Rizal, but also in the tenderness and solicitude of Maria Clara and the spirit of self-sacrifice and sublime patriotism of "Tandang" Sora. You are especially fortunate in graduating from an eminently "national" university. As beneficiaries of this national institution, the people expect a national spirit from you; not precisely that political spirit for independence and freedom which already is insistently general and popular but rather that spirit which manifests itself in pride in whatever is genuinely and creditably Filipino. There are many sincere idealists who believe that the nationalist passion that found inspiration in Mazzini and Garibaldi, in Kosciusko, Kossuth, Washington, and Bolivar is the chief barrier to the realization of the brotherhood of man, the establishment of a "Cosmopolis" or "Respublica Christiana." Antagonizing men by a narrow spirit, they say that nationalism has been the greatest obstacle to internationalism or cosmopolitanism

which aims at mutual sympathy and understanding amongst peoples and the creation of a world-state. But my friends, I am among those who sincerely believe that this international movement is not practicable unless and until the national idea finds untrammelled expression in the freedom and independence of nation-states everywhere. Call this Wilsonian doctrine if you please. The truth is that internationalism is not possible until nationalism has established itself. International conferences after conferences may be held, but the high and noble purposes for which they are summoned cannot be achieved without due recognition and respect for the already triumphant nationalism. Why? Principally because, as a famous English historian has pointed out, indifference and even hostility to international idea cannot but result when a nation feels unjustly divided or subjugated or denied the opportunity of development of its characteristic modes of life. Despotism, oppression, and tyranny only serve to invigorate this tenacious plant once planted and grown. It was the despotism of the Norman and Angevin kings that originally welded the disorganized English people into nationhood; the oppression of Philip Augustus that precipitated the national consolidation of France; and the tyranny of Charles V and Philip II that hammered the divided states of Spain into a real nation. And is not the world's history full of glaring examples of flaming national patriotism in the history of Servia, Belgium, and Poland? And who will deny this glowing spirit to the Irish people? And who will say that the spirit of nationality has not dawned upon the peoples of Egypt, India, and the Far East? Laboring for centuries under a common subjection, with a community of manifold national interests, who will deny to the Filipinos the possession of a common imperishable tradition, of a memory of agencies heroically endured, and deeds and victories won under the leadership of national heroes whose personalities represent and embody the character and ideals of our country? Who is the Filipino who, when called upon, will not point to the sacred and heroic places where national memory is enshrined? Like the giant Antaeus in the Greek fable, you cannot quell and subdue national spirit lest it rise again and again with redoubled strength. My friends, my point is this: As members of this great fraternity of mankind, it is our bounden duty to precipitate the establishment of the reign of peace and order upon this world by fostering nationalism. How? Again I say through our loyalty to the history, institutions, and traditions of our country and by cherishing everything that is genuinely and honorably Filipino: this is nationalism.

My friends: I have spoken of the loyalty that we should profess towards our Alma Mater because no graduate should leave this University without being able to say confidently and without a feeling of remorse or regret unto himself: "Ego sum alumnus vel alumna Universitatis Philippinarum." And, more than that, I have spoken of our loyalty to our history, institutions, and traditions because, as Filipinos, we should always be able to say with pride unto ourselves and others, in the manner of the great Roman citizens: "Cives Philippine sum." And we cannot utter these grave and noble "sententiae" without corresponding loyalty back of them in spirit, demeanor, and actions.

I should perhaps stop here. But I am afraid you will say that I am not practical. Indeed, I myself have just emerged from a student's life and my experience has been in the every limited field of governmental activities that, to be frank with you, I am not in a position to offer you those practical suggestions which you, as prospective gladiators in the great amphitheater of life, should bear in mind before immersing into the heated and contested arena of human rivalry and strife. On the other hand, I am afraid that, if I endeavor to suggest a practical line of conduct for you to follow, it will simply be a repetition of what enlightened minds have here on similar occasions drawn and laid down for you. But if I may try to be practical, may I ask you to behold a phenomenon observable and perceptible amongst us whose ominous augury presages a great calamity? I refer to the "commercialization" of many a profession in the Philippines. There are many professional men and women who go into this world with the sole and exclusive purpose of earning money, nay, amassing a fortune. The University of the Philippines is not utilitarian in its purpose. It has been said that the practical function of the University of the Philippines is to turn out efficient men and women for public service, men and women whose "efficiency (is) founded upon science and inspired by character." Public service is the manifestation of civic spirit which, it is said, is still dormant in some parts of our country. I will not deny the charge. My observation is that it is still apparently the old principles of "do ut des" or the reciprocity theory that prevails amongst many of us in our dealings not only amongst ourselves but with our governments—municipal, provincial, and insular and public institutions. You are graduating from a University which has not prepared you for money making purposes—although there is no objection to this if it can honestly be done—but you are hailing from a University whose aim is to inculcate upon the minds of those who come within its halls the

spirit of public service. The "national" university has given you a solid instruction and imbued you with this lofty spirit. Especially favoured by a rare opportunity and with a thorough knowledge of the needs and aspirations of our people, you are eminently qualified to lead in the practical demonstration of what loyalty and devotion to one's own country mean. Whether you are a lawyer or a physician, an engineer or a veterinarian, a forester or a chemist, an educator or any other professional, your duty is to render the greatest amount of public service that is demanded of you. As the most favoured sons and daughters of this institution and as cultivated and enlightened minds of this country, endeavor, I beseech you, to propagate the gospel of civic spirit and the spirit of public service amongst our countrymen.

By public spirit or spirit of public service, I mean that "spirit without political servility." Strange and *paradoxical* as it may sound, there are those who, although imbued with the so-called public spirit, are in a very disheartening abject political servility. Not being able to see beyond a political horizon whose line has usually been drawn to encompass and confine their view, they can descry no other objects at a distance far beyond. To them public service is service to a party, an organization or faction. They are, as a rule, the political demagogues. They abound in all countries and the Philippines is not an exception. My friends, let me not be misunderstood. I speak not of politics. But let me tell you that public service has not such a narrow conception. Public service is service to the people or to the community in which we live regardless of political expediency and considerations. It is rather the spirit back of the service that is determinative. If you are a lawyer, aim to live up to your sacred mission by seeing that justice is administered to the poor and to the rich alike without fear or favor. If you are a physician or pharmacist, minister relief, to the afflicted out of bounteous love for the suffering humanity. If you are an engineer, willingly coöperate with the Government and the general public that your technical knowledge may sooner precipitate the construction of needed roads and bridges throughout the islands and thereby transform poverty-stricken regions into rich and flourishing communities. If you are a teacher or an educator, let us expect personal emulation from you in the interest of general education and enlightenment of our masses. In fine, whatever you are and whatever you intend to be or to do, be capable of playing your part within your limited field of action with skill, dignity, and firmness and with unswerving devotion

to the interests of our country, without being servile to any narrow dogma, creed, or party. Be "gracious to all, to none subservient." Let your dogma be: service to humanity in general and to the Filipino people in particular.

Members of the graduating class of 1921: Will you say with Archimedes—"Tell me where I may stand and I will move the world." Wait for nobody to tell you where to stand. Make your own stand and then be able to stand on your own feet. With determination not to rule but to coöperate, guided and inspired by your love for science and truth, with loyalty to our "Alma Mater" and with unfaltering devotion to the interests of our country, let me have the cherished privilege on this occasion of bidding you to come out into this world: "To lead never to be led."



**COLLEGE OF LIBERAL ARTS ALUMNI**  
**THE DEGREE OF BACHELOR OF ARTS**

**1911**

Mendoza, Remedios  
Reyes, Alexander  
Vargas, George B.  
Yamson, Victoriano

**1912**

Borromeo, Canuto O.  
Claudio, Eduardo  
Corcuela, Aurelio L.  
Cosca, Severo  
Dacanay, Jose Q.  
Desiderio, Josefina  
Fabella, Vicente  
Garcia, Gonzalo  
Guanio, Domingo T.  
Gullas, Paulino  
Leon, Walfrido de  
Marquez, Paz  
Montemayor, Marceliano R.  
Nostratis, Ricardo  
Rañola, Andres  
Reyes, Teofilo

**1913**

Baja, Emanuel  
Cruz, Mamerto  
Lava, Vicente G.  
Lozano, Manuel  
Malabanan, Tarcila  
Marquez, Socorro  
Memije, Francisco X.  
Navarro, Maximina  
Pamatmat, Sebastian C.  
Salvosa, Luis R.  
Tan, Vidal A.  
Hidalgo, Pilar (with honors)

**1914**

Africa y Macasaet, Francisco  
Alcantara, Gregorio  
Angeles, Jesus P.  
Araneta, Felipe  
Balagot, Gil D.  
Bunuan, Vicente G.  
Clemente, Amando V.  
Clemente, Hilario Sudano  
Corpus, Eliodoro P.  
Cortez, Nicanor  
Cortez, Pedro Jurado  
Cruz, Servilano de la  
Dayao, Amado  
Dumla, Santiago  
Fernandez, Severina  
Fernando y Rodrigo, Isaias  
Filoteo, Cesar  
Frondoso, Gregorio Natividad  
Hilario, Jose Manuel  
Hilario, Vicente Miguel  
Kintanar, Agustin Y.  
Laki, Jose Carlos  
Ledesma, Daniel  
Ledesma y Araneta, Jose  
Leñon, Atanacio F.  
Leon, Sancho B. de  
Licup, Lorenzo Dato  
Lozada, Jose G.  
Macabulos, Teodato P.  
Maceda, Antonio A.  
Martinez, Telesforo  
Nitorreda, Arturo P.  
Pargas, David M.  
Sanchez, Bernardo K.  
Santos, Exequiel M. Z.  
Santos, Francisco O.  
Santos, Salvador A.  
Sebastian, Proceso E.  
Sorreta, Pedro de Leon  
Tabora, Manuel  
Vargas y Causing, Tomas V.  
Victorino, Leodegario F.  
Villegas y Gabriel, Anastacia  
Yap-Chiongco, Gavino Verde  
Ybieras, Vicente R.  
Ysmael, Felipe  
Labrador y Rosales, Alejo (with honors)  
Melencio, Jose P. (with honors)  
Rama, Jesus de la (with honors)

**1915**

Abasolo, Engracio Andres  
Agrava, Celedonio  
Alincastre, Cecilio  
Alvarado, Eduardo R.  
Alzona, Encarnacion  
Ampil y de Dios, Mariano  
Ancheta y Estabillo, Leon  
Arguelles y Añonuevo, Aurelio P.  
Arigo, Jose V.  
Aure, Miguel A.

## THE DEGREE OF BACHELOR OF ARTS—Continued

1915

Bangilan, Filomeno V.  
 Barba, Tomas  
**Bernardo, Macario A.**  
 Bersamin, Presentacion  
 Biteng, Lupo T.  
 Bonifacio, Arsenio  
 Buenaventura, Teodosio  
 Campo, Lorenzo C.  
 Campomanes, Arsenio V.  
 Chanco, Francisca N.  
 Cordero, Elisa A.  
 Cruz Simon R.  
 Cuadra, Jose R.  
 Domingo y Gayla, Jose  
 Estayo, Eugenio S.  
 Fernandez, Patricio R.  
 Follosco, Jose  
 Gallego y Viola, Manuel  
 Garcia, Bernardo P.  
 Garcia y Palafox, Clodaldo  
 Gonzaga, Encarnacion J.  
 Gonzalez, Raymundo  
 Guzman, Paz Natividad de  
 Hingco, Rafael E.  
 Hinojales, Francisco H.  
 Hinojales, Ramon H.  
 Ignacio, Jose G.  
 Ignacio y Rasiles, Quirico  
 Joson y Pablo, Toribio  
 Kintanar, Teodorico S.  
 Layug y Nuguid, Leopoldo  
 Leon, Cesario C. de  
 Lesaca, Jose V.  
 Lutero y Allanza, Deogracias  
 Manuel, Cesar S.  
 Manuel, Ramon  
 Mapa y Montilla, Luisa M.

Marquez, Hilario G.  
 Moreno, Jose  
 Nepomuceno, Perfecto  
 Novenario y Perez, Luis  
 Ortega, Ricardo  
 Paez, Arsenio  
 Paraz, Conrado  
 Paredes y Valera, Jose Ma.  
 Pargas, Dominador  
 Pascual, Vicente P.  
 Piedad y Albano, Federico  
 Reyes, Nicanor I.  
 Reyes, Ramon F.  
 Rillo, Sancho A.  
 Rosario, Casimiro del  
 Samson y Gonzales, Jose  
 San Jose y Ramirez, Ramon Roman  
 Santiago y Mendoza, Emilio  
 Santos y Araneta, Rufina  
 Silva y Veracruz, Paz  
 Tan Chauco, Sylvestre  
 Tienzo y Alejandrino, Telesforo  
 Tirona, Ramona Salud  
 Tolentino, Salvador  
 Tumaneng, Tiburcio  
 Valera y Valera, Constante  
 Velasco, Dominador C.  
 Villalon y Santos, Rosalio  
 Villamayor, Emiliana A.  
 Villanueva, Candelaria  
 Villar y Ojeda, Pablo Evaristo del  
 Villarosa, Fernando C.  
 Vitug, Wenceslao B.  
 Ynares y Cenidoza, Bonifacio  
 Mariano y Tiongco, Andrea (with honors)  
 Leo Reich, Henry (with honors)

1916

Alba, Jose  
 Antonio e Ysidro, Ambrosio  
 Arcilla, Pedro J.  
 Arguelles y Añonuevo, Vicente  
 Arrastia, Justo  
 Bellosillo, Sulpicio  
**Benavides, Maria Loreto**  
 Bernardo, Gabriel A.  
 Bernardo y Bautista, Hilario  
 Brotonel, Lorenzo  
 Buñag, Gonzalo Regalado  
 Cabalquinto y Oblena, Jose  
 Caedo y Borbon, Jose P.  
 Galica, Emilio V.  
 Capistrano, Ramon  
 Castro, Braulio B. de  
 Coronel, Artemio  
 Cruz, Cornelio C.  
 Dimson, Maximo  
 Directo y Agbulos, Antonio  
 Edralin, Julian R.  
 Eubanas y Clarito, Froilan  
 Farrales, Epifanio  
 Feliciano, Adolfo N.  
**Felipe y Justiniani, Ramon Blas**  
 Fernandez, Dominador A.

Fernando y Rodrigo, Antonio S.  
 Firme, Florencio  
 Flores, Pedro Bernardino D.  
 Francisco y Vito, Teodora B.  
 Franco, Pedro  
 Galano, Anatolio P.  
 Gomez, Ramon P.  
 Gonzalez y Manalese, Leon  
 Gonzalez, Mariano A.  
 Gorospe y Ranada, Quintin  
 Gozum, Patricio C.  
 Grey, Rafael  
 Guerzon y Hernaez, Nicolas  
 Guzman, Gregorio E.  
 Hernandez, Jose V.  
 Hidalgo, Ursula  
 Jugo, Felicidad Amparo  
 Jugo, Felix K.  
 Jurado y Alvares, Rosario  
 Kimpo, Pastor  
 Lagrimas y Laguitan, Jose Ciriaco  
 Lalín y Cariño, Leocadio  
 Lapuz, Patrocinio H.  
 Leon, Dionisio de  
 Lim, Cecilio I.

## THE DEGREE OF BACHELOR OF ARTS—Continued

## 1916

Lopez, Luciano A.  
 Macasaet, Paulo G.  
 Madamba y Fahelmo, Indalecio  
 Maglanoc y Nepomuceno, Enrique  
 Magpantay, Severo R.  
 Mariano y Romeroso, Honesto  
 Martinez, Angel  
 Meer, Leon Bibiano L.  
 Millan y Garces, Juan  
 Monzon, Leoncio Bella  
 Morente, Amanda  
 Naval e Israel, Macario  
 Oca, Gregorio Rico  
 Ongkeco, Rafael Vismanos  
 Ortiz, Montano Arreza  
 Palencia, Teofilo  
 Pascual, Anicio P.  
 Paulino, Melanio R.  
 Pecson y Naves, Potenciano  
 Portilla, Rosario M.  
 Purisima y Guerrero, Ceferino  
 Purugganan, Germana C.  
 Ramos, Jose C.  
 Rebaya, Bernardino  
 Recio, Domingo T.  
 Reyes y Fule, Vivencio

Rodriguez, Eulogio Balan  
 Rojas, Segundo A.  
 Romero, Casimiro C.  
 Saavedra, Felipe  
 Samson y Renz, Marcelo  
 Seña y Aguilicho, Gregorio  
 Suarez, Jose R.  
 Suguitan, Alberto  
 Tajonera, Pedro M.  
 Tangco y Vargas, Marcelo  
 Tien Tsu, Chang  
 Tongson, Josefina F.  
 Trijo y Ballesteros, Elisea  
 Tulio, Artemio L.  
 Uychutin, Luis P.  
 Velasquez y Bartolome, Gregorio  
 Ventura, Francisco R.  
 Villa y Aguila, Jose de  
 Villanueva y Joaquin, Dionisio  
 Villapando, Soledad  
 Yap y Escalona, Ladislao  
 Zafra, Nicolas  
 Zарате, Anastasio M.  
 Concepcion y Poblador, Tomas (with honors)  
 Costosa, Visitacion (with honors)  
 Roa y Chaves, Emeterio (with honors)

## 1917

Acosta, Rafael  
 Aguirre, Eulogio B.  
 Alano, Juan  
 Albano, Atanacio A.  
 Altiveros, Josefina  
 Alvir, Antonio D.  
 Andaya, Roque V.  
 Angeles, Estanislao P.  
 Anzures y Manas, Pablo  
 Aquino, Eustaquio  
 Aragon, Concepcion  
 Arcinas, Regino G.  
 Arriola, Asuncion M.  
 Ascano, Antonio F.  
 Asprec, Festo G.  
 Atienza, Aquilino B.  
 Aviles, Ramon R.  
 Bantug, Luz  
 Barrera y Alimurung, Consuelo  
 Barrera y Alimurung, Jesus G.  
 Bayot, Liborio Y.  
 Blancaflor, Cornelio  
 Bulaon, Julian  
 Butalid, Timoteo R.  
 Cajupom, Jose Ma.  
 Calupitan y Belleza, Alfredo  
 Cascolan y Casanova, Adolfo  
 Castillo, Antonio L.  
 Castro, Anastacio F. de  
 Castro y Bermudez, Cipriano de  
 Castro, Luis F. de  
 Celeste, Jose L.  
 Chuapoco, Josefa U.  
 Cillan, Moises  
 Corsino, Felicisimo E.

Co-Tui, Frank W.  
 Cruz y Alvañiz, Jesus de la  
 Cuerpocruz, Macario Enriquez  
 Cuizon, Fausto C.  
 Dacanay, Catalino O.  
 David, Dominador Y.  
 Dayao y Gazpar, Eliseo G.  
 Decena, Isaac B.  
 Deiparine, Anastacio L.  
 Esquivel y Ramos, Marcos  
 Eusebio, Jose P.  
 Fajardo, Benigno R.  
 Feliciano, Jose M.  
 Feliciano y Tiomico, Ramon  
 Fortich y Bejar, Pedro  
 Franco, Teodulo D.  
 Galang, Maria L.  
 Galang y Espiritu, Ricardo  
 Gamboa, Melquideas J.  
 Garcia, Vicente  
 Gerardo, Anastacio B.  
 Gomez y Carpenter, Francisco C.  
 Guido, Jose P.  
 Guzman, Matilde B. de  
 Jamias, Cristino  
 Jara, Ricardo G.  
 Jardeleza, Bernardino  
 Javelana, Manuel A.  
 Javierto, Melanio B.  
 Jocson y de Guzman, Fabia  
 Lecaroz, Pedro M.  
 Limbaco, Eufrosino P.  
 Llamado y Aure, Crispin  
 Locsin, Ramon P.  
 Lopez y Rivera, Estanislao

## THE DEGREE OF BACHELOR OF ARTS—Continued

## 1917

Lualhati, Antoline C.  
 Macaraig, Serafin E.  
 Manza, Meliton M.  
 Maronilla-Seva, Nicanor  
 Mencias, Mariano L.  
 Micu, Ramon Andres  
 Munda, Jose M.  
 Navarro, Manuel  
 Nicolas y Suguitan, Andres  
 Nolasco y Morales, Valerio  
 Obispo, Amado D.  
 Ongsiazo, Emilia V.  
 Padilla y O. Mariano, Pascual M.  
 Paez, Eleuterio  
 Pagaspas, Juan V.  
 Palma, Eduardo E.  
 Paraiso y Palma, Hermenegildo  
 Paz, Simeon B.  
 Perez, Eugenio  
 Piccio, Edmundo S.  
 Piit, Gaudencio E.  
 Punzalan, Gregorio C.  
 Quizon, Primo G.  
 Reyes, Cipriano de los  
 Rimando y Florendo, Enrique J. A.  
 Rodriguez, Numeriano R.

Roque, Luis N.  
 Ruiz, Silverio Gallardo  
 Runez y Flores, Sixto  
 Samonte y Fres, Lourdes  
 Sanchez, Rosario  
 Santa Cruz, Juan Zulueta  
 Santiago, Jose Maria  
 Santos, Ildefonso Y.  
 Sapinozo, Felisa  
 Segui, Eliodoro B.  
 Singian, Eufronia D.  
 Sitchon, Manuel S.  
 Suaverde, Pedro R.  
 Suva, Geronimo  
 Tanopo y Muños, Numeriano  
 Tarroza, Emilio B.  
 Torralba, Domingo  
 Unson, Casto Cabreza  
 Valte, Procopio F.  
 Velez, Teogenes  
 Villalobos, Modesto N.  
 Villanueva, Arsenio C.  
 Villanueva, Manuela F.  
 Carreon, Manuel L. (with honors)  
 Reich, William Walter (with honors)  
 Romero y Muñoz, Jose (with honors)  
 Valdez, Maria M. (with honors)

## 1918

Abrera, Victorino P.  
 Adduru, Marcelo  
 Aguirre, Soledad  
 Alcantara y Silayan, Timotea  
 Alcantara, Vivencio  
 Aldaba, Numeriano S.  
 Altamirano, Nieves  
 Altura, Vicente T.  
 Amoranto, Flora A.  
 Angodung, Ruperto  
 Apostol, Jose P.  
 Balagtas, Eustaquio  
 Balmaceda, Cornelio  
 Banzali, Eustaquio M.  
 Bello, Teresa  
 Besana, Jose M.  
 Bolinas, Andres Jr.  
 Brillo, Eulalia R.  
 Briones, Deogracias  
 Buenavista, Encarnacion  
 Buendia, Julian A.  
 Bunoan, Vicente E.  
 Cachero, Eusebio A.  
 Campos, Jose S.  
 Carag, Jose P.  
 Castro, Jacinto A.  
 Catriz, Gualberto  
 Clarin, Antonio M.  
 Clariza, Pedro D.  
 Cortez, Balbino  
 Cunanan, Simeon F.  
 Dayao, Conon G.  
 Dayao, Deogracias G.  
 Delgado, Jose

Dimaano, Gregorio L.  
 Dios y Santos, Victorino de  
 Echavarria, Julia P.  
 Ejercito, Antonio  
 Eleazar y Ferreras, Procopio F.  
 Espino, Jose Ma.  
 Estrella, Aurelio  
 Farrales, Bernardo  
 Faylona, Cirilo B.  
 Fernandez, Hospicio L.  
 Ferrer, Dalmacio  
 Garcia, Gumerindo  
 Golez, Ismael  
 Gonzaga, Luis  
 Gonzalez, Fausto F.  
 Gregorio, Bernabe V.  
 Hidalgo, Nieves  
 Jimenez, Feliciano A.  
 Kalalo, Remedios Q.  
 King, Paz G.  
 Langcauon, Prudencio  
 Lara, Jose B.  
 Leon, Antonio I. de  
 Licup, Crispulo  
 Lopez, Julian M.  
 Luansing, Galicano G.  
 Madarang, Clemente M.  
 Malabanan, Emilia  
 Mangibin, Atilano M.  
 Maravilla, Juan  
 Marquez, Ramon G.  
 Mendez, Mauro  
 Mendoza, Patrocinio P.  
 Mendoza, Valentin D.

## THE DEGREE OF BACHELOR OF ARTS—Continued

## 1918

Miranda, Casimiro D.  
 Mojica, Nestorio  
 Montemayor, Teodoro  
 Morelos, Jose R.  
 Navarro, Regino J.  
 Niedao, Alfredo  
 Odulio, Ricardo  
 Palencia, Alfredo B.  
 Pangilinan, Raymundo  
 Pascual, Antonio  
 Peñas, Maximo P.  
 Perez, Cirilo B.  
 Pongan, Julio E.  
 Punsalang, Vicente  
 Quirino, Eliseo  
 Ramirez y Sale, Marcelo  
 Ramirez, Potenciano M.  
 Rasalan, Gregorio B.  
 Reyes y Sesbreño, Jose  
 Reyes y Sesbreño, Juan

Romulo, Carlos P.  
 Rosado, Natividad  
 Rosal y Nicolas, Irene  
 Rosario, Alfonso del  
 Salvosa, Jesus R.  
 Santos, Bernabe de los  
 Santos, Catalina A.  
 Santos, Demetria  
 Santos, Ireneo M.  
 Santos, Teodorico  
 Selva, Antonio S.  
 Soberano, Fernando  
 Tupas, Pedro L.  
 Uychutin, Pelagio M.  
 Vega, Mercedes A.  
 Vellilla, Amando L.  
 Vera Cruz, Pio Devesa  
 Villanueva, Eugenio M.  
 Villarruz, Catalina  
 Villoria, Buenaventura

## 1919

Abad, Moises B.  
 Abiera, Deogracias R.  
 Abueva, Teodoro  
 Agcaoili, Antonio  
 Alava, Petronio Z.  
 Alba, Leodegario  
 Alcala, Ernesto A.  
 Alegre, Basilio A.  
 Alfafara, Catalino  
 Anselmo, Eugenio  
 Antonio, Isabolo A.  
 Araneta, Manuel S.  
 Araneta, Romualdo M.  
 Arbues, Manuel A.  
 Arcigal, Juan  
 Arnaldo, Fernando  
 Arreola, Florencio M.  
 Ascaño, Cecilio N.  
 Asensi, Rufino P.  
 Asturias, Tomas  
 Ayroso, Fabian  
 Bagabaldo, Ciriaco V.  
 Baltazar y Cristi, Roman  
 Bascos, Tiburcio  
 Batac, Baldomero  
 Batungbacal, Jose.  
 Benedicto, Genaro  
 Briones y Naval, Antonina Paz  
 Buendia, Florentino  
 Buendia, Hipolito  
 Bukid, Beato M.  
 Cabahug, Fructuoso B.  
 Cabreza, Primitivo  
 Cagampan, Prudencio  
 Cantuba, Angel  
 Castor, Custodio  
 Castro, Alfredo  
 Castro, Jorge M.  
 Castro, Ricardo P.  
 Centeno, Rosario  
 Chiooco, Florentino

Chua, Goti  
 Chuar, Yong Hua  
 Concepcion, Mariano  
 Cornista, Severo  
 Cruz, Pilar V.  
 Delgado, Epifanio  
 Dolorso, Felicidad  
 Duran, Pio  
 Eleazar, Juan V.  
 Escoda, Antonio H.  
 Espino, Anacleto  
 Espiritu, Felicidad  
 Estrada, Santiago  
 Fabro, Esteban  
 Facultad, Jose M.  
 Fernandez, Rafael  
 Fidel, Januario  
 Fierro, Vito N. del  
 Floresca, Angel N.  
 Fonacier, Mauro S.  
 Franco, Asela  
 Fresto, Hugo  
 Fule, Paz  
 Gandionco, Ramon J.  
 Gatmaitan y Buendia, Enriqueta  
 General y Pabalan, Paz  
 Gonzalez, Homobono  
 Gorespe, Alfredo  
 Hernandez, Victor P.  
 Herrera, Carmen Perez  
 Hipolito, Monico  
 Horrilleno, Rosita S.  
 Ignacio, Marcela  
 Jesus, Jose de  
 Jimenez, Paula  
 Kaluag, Pilar  
 Lamayo, Melecio G.  
 Legarda, Benito F. Jr.  
 Leon, Victoria de  
 Leyson, Jose S.

## THE DEGREE OF BACHELOR OF ARTS—Continued

## 1919

Lim, Basilisa	Roa, Manuel A.
Lingao, Julio M.	Roldan, Francisco C.
Llorea, Raymundo	Salvador, Feliza I.
Lopez, Ubaldo V.	Sandalo, Roberta
Lozada, Encarnacion	Sanson, Geminiano
Lucero, Isaac V.	Santos, Paterno
Lucero, Vicente	Sikat, Eugenio B.
Macaraeg, Pedro D.	Simpliciano, Agapito
Madamba, Ricardo	Sison, Robustiano
Mañosa, Asuncion	Soberano, Alfonso
Millare, Ulpiano D.	Solis, Teresa
Miranda, Angela	Sotto, Rodolfo P.
Mobo, Tomas L.	Tan, Francisco
Montalbo, Jose	Tayco y Parcon, Glicerio C.
Montejo, Ceferino D.	Teopaco, Rafael L.
Montilla, Carolina	Tobias, Buenaventura
Navarro, Cipriano	Torrechante, Vicente
Neri, Jose V.	Tuason, Mariano
Obias, Mirardo P.	Tumanz, Gregorio
Ong, Ernesto	Tupas, Luis
Ortega, Eduardo	Valdez, Cornelio N.
Padilla, Constancio	Valdez, Pablo P.
Padilla, Pacencia	Velasco, Julian Z.
Padua, Alfonso G.	Vergara, Metodio O.
Papa, Modesta M.	Vibal, Geronimo P.
Parlan, Francisco	Villacorte, Maria
Pecson, Geronima T.	Villalobos, Exequiel
Penzon, Maximo D.	Villamin, Cirilo
Peña, Leon R.	Villasis, Antonio
Peña, Simplicio B.	Virata, Enrique
Perez, Damaso P.	Wilson, Carmen
Pestaño, Lorenzo P.	Yap, Felipe
Pleta, Jose Q.	Yap, Francisco Q.
Posadas, Gervacio S.	Ybañez, Paulino
Pulido, Hilario D.	Yulo, Natividad
Ramos, Edmundo	Zamora, Jose
Reyes, Pablo P.	Zavalla, Andres T.
Rigor, Patricio T.	Marquez, Natividad (with honors)
Rimando, Apolinario S.	Ignacio, Modesta (with highest honors)
Rivera, Sesenio	

## 1920

Abelardo, Victoria	Bautista, Emeteria B.
Abella, Francisco V.	Belisario, Juan F.
Abellera, Angelo Castada	Benavidez, Virginio
Abes, Saturnino	Bernardo, Jose
Abrajano, Juan M.	Bernardo, Librada
Agoncillo, Maria R.	Bonifacio, Mercedes
Aguila, Eduvigis	Legaspi, Jose Bonto
Agus, Teodulo B.	Brillantes, Casimiro F.
Alba, y Mobo Luis	Buenconsejo, Alejandro
Albano, Florentino	Bundok, Mariano
Alcantara, Eladio	Butalid, Bernabe
Altura, Claudio	Cabanos, Juan R.
Alvarez, Felicidad	Cabreza, Victor
Angeles, Rufino M.	Calalang, Alfonso
Aquino, Corazon	Canave, Juan C.
Arban, Arcadio S.	Canuto, Trinidad V.
Arcaya, Benigno	Cañizares, Aurora
Arcinas, Leon G.	Carbonell, Severina G.
Asuncion, Justiniano R.	Claravall, Mateo C.
Balagot, Pedro G.	Cobangbang, Jose
Balce, Sofronio B.	Coligado, Jose
Barredo, Manuel	Cortesano, Zosimo

## THE DEGREE OF BACHELOR OF ARTS—Continued

1920

Cruz, Aurelio  
 Cruz, Juliana de la  
 Cruz, Ladislao  
 Datoc, Mauricio M.  
 Datoc, Victorino  
 David Cristiana J.  
 Davila, Pedro  
 Desembrana, Lorenzo C.  
 Desquitado, Roque  
 Dimaculangan, Aurora  
 Dizon, Angeles S.  
 Dizon, Elpidio Y.  
 Doo, Ding U.  
 Dy-Liacco, Isabel  
 Dy-Liacco, Primitiva  
 Eliazo, Esteban  
 Escario, Leonides R.  
 Esguerra, Agripino  
 Esperas, Ramon J.  
 Espina, Salud  
 Estepa, Lino M.  
 Estipona, Manuel  
 Fabella, Adolfo  
 Fabella y Fabrero, Gabriel P.  
 Fabiero, Catalina  
 Fadullon, Esteban P.  
 Felipe, Juan S.  
 Fernandez, Primo Z.  
 Fernandez, Santiago  
 Fernandez, Serafin S.  
 Flores, Albino M.  
 Floresca, Josefa  
 Francisco, Tomasa  
 Frivaldo, Agustin  
 Garcia, Casimiro  
 Garcia, Concepcion  
 Garcia, Luis  
 Galasio, Mariano B.  
 General, Leopoldo P.  
 Godoy, Anastacio S.  
 Gonzaga, Julian  
 Gonzales, Filemon  
 Gonzales, Leon G.  
 Gonzales, Lorenzo  
 Gunatilaka, Lucy Yai  
 Gutierrez, Aureo F.  
 Halili, Cayetano  
 Hebron, Desiderio  
 Hidalgo, Matilde F.  
 Hizon, Jose  
 Hornilla, Angel R.  
 Ignacio, Patricio  
 Imperial, Santiago  
 Javier, Rosa  
 Jayme, Concepcion P.  
 Jimenez, Herminia  
 Jimenez, Jose E.  
 Jimenez, Justina S. L.  
 Jimenez y Arquiza, Teodorico  
 Kalagayan, Sotero A.  
 Laiz, Elpidio  
 Lazo, Vicente T.

Leaño, Jose R.  
 Limcaco y Uain, Pedro  
 Lintao, Gaudencio R.  
 Lope, Rufino T.  
 Lumanlan, Prudencio  
 Luna, Cosme P.  
 Mabunga, Policarpio  
 Madamba, Concepcion  
 Magadia, Guillermo  
 Magpantay, Alfredo  
 Malinao, Leoncio R.  
 Malinit, Jose J.  
 Mamayson, Juan D.  
 Manlapaz, Pastor  
 Manucedoc, Florentina  
 Marave, Dionisio  
 Marcaida, Eduardo  
 Marfori, Amparo  
 Marquez y Jurado, Concepcion  
 Marquez, Feliza M.  
 Mirasol y Escarilla, Ponciano  
 Montserrat, Agueda  
 Nadres, Generoso  
 Narciso, Francisco  
 Neri, Soledad M.  
 Ocampo, Florentino  
 Ona, Leonardo  
 Ongsiacon, Caridad  
 Oreta, Daniel C.  
 Osongco, Juvencio E.  
 Paez, Conrado N.  
 Paglinauan, Teodulo  
 Palad, Catalino O.  
 Palma, Asuncion  
 Pama, Jose  
 Pascual, Emilio  
 Pascual, Francisco  
 Pasos, Anastacio  
 Peña, Felicidad de la  
 Peñas, Basilisa  
 Perez, Francisco  
 Perez, Pilar V.  
 Perlas, Joaquina  
 Policarpio, Catalina  
 Quesada, Roman  
 Quiaoit, Bonifacio A.  
 Quimbo, Vicente C.  
 Quinio, Anacleto  
 Quisumbing, Norberto  
 Racelis, Melanio  
 Ramos, Araceli B.  
 Ramos, Aurelio C.  
 Ramos, Domingo L.  
 Ramos, Enriqueta  
 Rayos, Blas F.  
 Regala, Roberto  
 Resultan, Enrique  
 Reyes, Rufina  
 Rivera, Gorgonio V.  
 Rodriguez, Jose A.  
 Romualdez, Estela  
 Rosario, Adela del  
 Rosario y Guevara, Teresa V. del

## THE DEGREE OF BACHELOR OF ARTS—Continued

## 1920

Roxas, Hilario	Tobias, Socorro
Rustia, Constancio	Torreblanca, Domingo
Sabio, Remedios	Torres, Bernardo E.
Samonte, Liberata	Torres, Marcelino G.
Samson, Jacinto G.	Trias, Rafael
Samson, Marcelino P.	Trijo, Gregoria B.
Sandoval, Claudio	Uichanco, Ursula Bancain
Saniel, Isidoro	Uy, Jose
Santiago, Carmen	Velasquez, Carmen
Santos Abad, Estrella	Velmonte, Jose
Santos, Jose V. de los	Vergara y Aquino, Jose J.
Santos, Juan C.	Verzosa, Paulina L.
Santos, Simon	Vibar, Francisco V.
Santos y Trinidad, Victoria	Villa, Maria
Sarayba, Amparo	Villaamil y Lanza, Rita
Sayoc, David	Villalobos, Elias
Sevilla, Hipolito	Villamayor, Briccio
Sevilla, Pacifico C.	Villamor, Cayetano M.
Sevilla, Salud	Viña, Anatacio La
Sianson, Anacleto	Yaptangeo, Justino
Silao, Jose E.	Yewfoong, Chan
Talabis, German P.	Zavalla, Domingo T.
Tañada, Lorenzo	Zialcita, Arturo
Tiansay, Leon B.	Zialcita, Caridad
Tiosejo y Sison, Delfin	Capistrano, Francisco (with honors)

## 1921

Pulido, Eusebio M.	Punsalan, Felix B.
	Sonido, Pablo A.

## COLLEGE OF LIBERAL ARTS ALUMNI

## THE DEGREE OF BACHELOR OF PHILOSOPHY

## 1920

Eleazar, Juan V.	Galang y Espiritu, Ricardo Y.
	Uychutin, Pelagio M.

## 1921

Peña, Simplicio B.	Marquez, Natividad (with highest honors)
	Santos, Paterno

## THE DEGREE OF BACHELOR OF SCIENCE IN CHEMISTRY

## 1917

Alineastre, Cecilio

## 1918

Gonzaga, Luis	Leon, Antonio de
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## 1921

Cruz, Cornelio C.	Legarda, Benito F. (Jr.).
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## THE DEGREE OF BACHELOR OF SCIENCE IN COMMERCE

## 1918

Bellostillo, Sulpicio	Gonzalez y Manalese, Leon
	Hernandez, Jose V.

## 1919

Albano, Atanacio	Manuel, Ramon
Buñag, Gonzalo	Pañilinan, Raymundo
Gonzalez, Mariano	Peñas, Maximo P.
Jugo, Felix K.	Tulio, Artemio L.
	Unson, Casto Cabreza

## BACHELOR OF SCIENCE IN COMMERCE—Continued

## 1920

Almario, Jose  
 Cabreza, Primitivo  
 Nazareno, Alejandro R.

Padilla, Alberto  
 Simpliciano, Agapito  
 Zerrudo, Jose L.

## 1921

Alegre, Basilio A.  
 Apostol, Jose P.  
 Araneta, Manuel S.  
 Arcigal, Juan  
 Balleza, Gavino B.  
 Castor, Custodio  
 Gandionco, Ramon J.

Garcia, Alfredo T.  
 Jaleco, Vicente H.  
 Jeturian, Crispin  
 Jimenez, Paula  
 Llorca, Raymundo  
 Miranda, Casimiro D.  
 Ramirez, Potenciano M.  
 Santos, B. R.

## THE DEGREE OF BACHELOR OF SCIENCE IN GOVERNMENT

## 1920

Golez, Ismael

## THE DEGREE OF BACHELOR OF SCIENCE IN LIBRARY SCIENCE

## 1921

Bernardo, Gabriel A.

Doo, Ding U.  
 Perez, Cirilo B.

## THE DEGREE OF BACHELOR OF SCIENCE

## 1914

Corcuera, Aurelio L.

Guanio, Domingo T.  
 Nostratis, Ricardo

## 1916

Lava, Vicente G.

## 1919

Reich, William Walter

Roa, Manuel A.

## 1921

Clariza, Pedro D.

Sandalo, Roberta

## THE DEGREE OF MASTER OF ARTS

## 1913

Cain, Andrew Washington  
 Day, Artemas Lawrence

Light, Sol Felty  
 Wharton, Lawrence Diller

## 1915

Claudio Eduardo

Scheerer, Otto

## 1917

Desiderio, Josefa

Gonzaga, Encarnacion

## 1919

Tirona, Ramona S.

## 1920

Mariano y Tiongco, Andrea

Valdez, Maria R.  
 Zafra, Nicolas

## THE DEGREE OF MASTER OF SCIENCE

## 1916

Clinton, Guy

Elayda y Ramos, Inocencio

## THE DEGREE OF MASTER OF SCIENCE—Continued

1917

Clemente, Amando

1918

Quisumbing y Arguelles, Francisco

1919

Santos, Francisco O.

1920

Alincastre, Cecilio

1921

Feliciano, José M.

## THE DEGREE OF DOCTOR OF SCIENCE

(HONORARY)

1912

Algue, Rev. Jose

COLLEGE OF EDUCATION ALUMNI  
HIGH SCHOOL TEACHER'S CERTIFICATE

1915

Rañola, Andres

1916

Alzona, Encarnacion  
 Bunuan, Vicente G.  
 Mariano y Tiongco, Andrea  
 Mariano y Romeroso, Honesto  
 Marquez, Socorro

Santiago y Mendoza, Emilio  
 Silva y Veracruz, Paz  
 Tangco y Vargas, Marcelo  
 Tirona, Ramona Salud  
 Victorino, Leodegario F.

1917

Acosta, Rafael  
 Argüelles y Añonuevo, Aurelio  
 Arigo, Jose V.  
 Garcia, Vicente  
 Hilario, Vicente Miguel  
 Jurado y Alvares, Rosario  
 Locsin, Ramon P.  
 Maceda, Antonio A.

Madamba y Fahelmo, Indalecio  
 Magpantay, Severo R.  
 Naval é Israel, Macario  
 Oca, Gregorio Rico  
 Sanchez, Rosario  
 Maronilla-Seva, Nicanor  
 Zafra, Nicolas

1918

Alcantara y Silayan, Timotea  
 Altiveros, Josefina  
 Amoranto, Flora A.  
 Aragon, Concepcion  
 Asprec, Festo G.  
 Barrera y Alimurung, Consuelo  
 Bersamin, Presentacion  
 Cascolan y Casanova, Adolfo C.  
 Castro, Melquiades M.  
 Dimaano, Gregorio L.  
 Fernandez, Dominador  
 Gerardo, Anastacio B.  
 Jugo, Feilciday Amparo  
 Licup, Crispulo  
 Lualhati, Antoline C.

Mencias, Mariano L.  
 Micu, Ramon Andres  
 Obispo, Amado D.  
 Padilla y O. Mariano, Pascual M.  
 Pargas, Dominador  
 Punzalan, Gregorio C.  
 Rosado, Natividad  
 Samonte y Fres, Lourdes  
 Santiago, Jose Maria  
 Santos, Demetria  
 Suarez, Jose R.  
 Torralba, Domingo  
 Valdez, Maria M.  
 Villanueva, Manuel F.

1919

Abiera, Deogracias R.  
 Aguirre, Soledad  
 Alcid, Antonio E.  
 Alonzo, Agustin S.

Amora, Inocentes  
 Antonio, Isabelo A.  
 Baltazar y Cristi, Roman  
 Bello, Teresa

## HIGH SCHOOL TEACHER'S CERTIFICATE—Continued

## 1919

Briones y Naval, Antonio Paz	Montilla, Carolina
Cabalquinto, Jose	Palencia, Toefilo
Castro, Ricardo P.	Peña, Leon R.
Cruz, Juan L. de la	Ramos, Edmidio
Eleazar, Juan B.	Salvador, Feliza I.
Faylona, Cirilo B.	Santos, Bernabe de los
Gapuz, Juan B.	Santos, Catalina A.
Gatmaitan y Buendia, Enriqueta	Suva, Geronimo
General y Pabalan, Paz	Tayco y Parcon, Glicerio C.
Kalalo, Remedios Q.	Tobias, Buenaventura
Lara, Jose B.	Valdez, Cornelio N.
Lopez, Julian M.	Velasco, Julian Z.
Malabanan, Emilia	Villaflor, Alfonso Q.
Montemayor, Teodoro	Villanueva, Agustin

## 1920

Agoncillo, Maria R.	Lingao, Julio M.
Alvarez, Felicidad	Lopez, Ubaldo V.
Arban, Arcadio S.	Lozada, Encarnacion
Arcinas, Leon G.	Luansing, Galicano G.
Asensi, Rufino P.	Lucero, Isaac V.
Bucana, Timoteo D.	Luna, Cosme P.
Cabanos, Juan A.	Mañosa, Asuncion
Canuto, Trinidad	Mendoza, Patrocinio
Claravall, Mateo C.	Miranda, Angela
Datoc, Mauricio M.	Osongco, Juvencio E.
David, Cristina J.	Padilla, Paciencia
Dizon, Angeles S.	Papa, Modesta M.
Dy-Liacco, Primitiva	Pecson, Geronima T.
Echavarria, Julia P.	Ramos, Aurelio Cristobal
Escario, Leonides R.	Rayos, Blas F.
Esperas, Ramon J.	Reyes, Pablo P.
Espiritu, Felicidad	Roldan, Francisco C.
Fabella y Fabrero, Gabriel F.	Roque, Felicisimo C.
Fabro y Saldivar, Esteban	Sales, Sixto M. .
Fierro, Vito N. del	Saniel, Isidoro
Flores, Albino M.	Santos, Ildefonso Y.
Floresca, Josefa	Socco, Miguel R.
Gloria, Paz M.	Teodoro, Clotilde
Hernandez, Victor P.	Tolentino, Aniano F.
Herrera, Carmen Perez	Torreblanca, Domingo
Hidalgo, Matilde F.	Torres, Bernardo E.
Ignacio, Marcela	Valdez, Pablo P.
Jimenez, Herminia	Vega, Mercedes A.
Lamayo, Melecio G.	Vilar, Vicente R.
Leon, Paz de	Villa, Maria
Leon, Victoria de	Wilson, Carmen

## 1921

Abelardo, Victoria	Concepcion, Telesforo
Abellera, Angelo Castada	Cruz, Julianita de la
Abes, Saturnino A.	Cruz, Ladislao
Agbayani, Hermogenes	Domingo, Francisco L.
Angeles, Rufino M.	Doo, Ding U.
Bernardo, Librada	Fabro, Faustino
Bonifacio, Mercedes J.	Francisco, Teodora
Brillantes, Casimiro F.	Gelasio, Mariano B.
Burgos, Tolentino, Juan	Halili, Cayetano
Caday, Benito	Hornilla, Angel R.
Canave, Juan C.	Javier, Mariano L.
Cañizares, Aurora	Jayme, Concepcion P.
Carbonell, Severina G.	Jesus, Carmen L. de
Concepcion, Margarita	Jimenez, Justina S. L.

## HIGH SCHOOL TEACHER'S CERTIFICATE—Continued

1921

Kaluag, Pilar	Quesada, Roman
Lintao, Gaudencio R.	Ramos, Araceli B.
Malinao, Vicentet M.	Ramos, Enriqueta
Mamayson, Juan D.	Romualdez, Estela
Manucedoc, Florentina	Rosario, Adela del
Mendoza, Agapito	Samonte, Liberata
Mirasol y Escarilla, Ponciano	Santiago, Carmen
Montalbo, Maria M.	Santos y Trinidad, Victoria
Narciso, Francisco	Sevilla, Carmen S.
Natividad, Quiterio	Sevilla, Salud
Oreta, Daniel C.	Tobias, Socorro
Padilla, Estanislao	Uichanco, Ursula Bancain
Palad, Catalino O.	Vargas, Juan R.
Panililio, Felix	Varona, Purificacion
Pongan, Julio E.	Visitacion, Pedro
Pulido, Eusebio M.	Zialcita, Caridad
Punsalan, Felix B.	

## THE DEGREE OF BACHELOR OF SCIENCE IN EDUCATION

1916

Bunuan, Vicente G.	Victorino, Leodegario F.
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1917

Alzona, Encarnacion	Mariano y Tiongco, Andrea
Hilario, Vicente Miguel	Marquez, Socorro
Maceda, Antonio A.	Tirona, Ramona Salud

1918

Acosta, Rafael	Micu, Ramon Andres
Arigo, Jose V.	Tangco y Vargas, Marcelo
Garcia, Vicente	Valdez, Maria M.
Locsin, Ramon P.	Zafra, Nicolas
Magpantay, Severo R.	

1919

Alonzo, Agustin S.	Lara, Jose B.
Amora, Inocentes	Mariano y Romeroso, Honesto
Aragon, Concepcion	Mencias, Mariano L.
Barrera y Alimurung, Consuelo	Montemayor, Teodoro
Castro, Melquidas M.	Santiago, Jose Maria
Fernandez y Arceta, Dominador	Suva, Geronimo
Gapuz, Juan B.	

1920

Aguirre, Soledad	Ramos, Edmidio
Arcinas, Leon G.	Samonte y Fres, Lourdes
Cruz, Juan L. de la	Santos, Bernabe de los
Eleazar, Juan V.	Santos, Catalina A.
Fabella y Fabrero, Gabriel F.	Teodoro, Jose
Faylona, Cirilo B.	Tobias, Buenaventura
Lopez, Julian M.	Valdez, Cornelio N.
Lucero, Isaac V.	Herrera, Carmen Perez (With honors)
Mendoza, Patrocinio	Tayco y Parcon, Glicerio C. (With honors)
Peña, Leon R.	

1921

Abes, Saturnino A.	Bucana, Timoteo D.
Agbayani, Hermogenes	Burgos, Juan Tolentino
Alcantara, Timotea	Canave, Juan C.
Alvarez, Felicidad	Carbonell, Severina G.
Antonio, Isabolo A.	Claravall, Mateo C.
Asensi, Rufino P.	Doo, Ding U.
Briones y Naval, Antonina Paz	Esperas y Salazar, Ramon

## THE DEGREE OF BACHELOR OF SCIENCE IN EDUCATION—Continued

1921

Fierro, Vito N. del  
 Gloria, Paz M.  
 Lamayo, Melecio G.  
 Lozada, Encarnacion  
 Mañosa, Asuncion  
 Narciso, Francisco  
 Oreta, Daniel C.  
 Osongco, Juvencio E.

Papa, Modesta M.  
 Pongan, Julio E.  
 Russel, Glen  
 Sanchez, Rosario  
 Torres, Bernardo E.  
 Cristobal Ramos, Aurelio (With honors)  
 Rayos, Blas F. (With honors)  
 Wilson, Carmen (With honors)

## THE DEGREE OF MASTER OF ARTS IN EDUCATION

1918

Alzona, Encarnacion

## COLLEGE OF AGRICULTURE ALUMNI

## THE DEGREE OF BACHELOR OF AGRICULTURE

1911

Tempongko, Clodoaldo

Zamora, Jose

1912

Asuncion, Silvestre  
 Cevallos, Felipe

Navarro, Andres P.  
 Vibar, Toribio N.

1913

Albano, Sotero Flordeliza  
 Bagui, Florencio Gupit  
 Gonzalez, Bienvenido Maria

Muñoz, Apolonio Ramos  
 Villegas, Valente Estrada

1914

Adriano, Alfredo P.  
 Bartolome, Vicente G.  
 Camus, Jose S.  
 Galang, Francisco G.  
 Laparan y Layosa, Amando  
 Lejano, Antonio

Merino, Gonzalo Flor de Liza  
 Quisumbing, y Arguelles, Francisco  
 Sablan, Eladio  
 Tirona y Paredes, Jose  
 Zulaybar, Eutiquio Quejano

1915

Capistrano y Medinaceli, Severo  
 Constantino y San Juan, Agripino  
 Consunji, Gaudencio  
 Dacanay, Jose Q.  
 Espino y Reyes, Rafael B.  
 Chofulpo, Teodorico Gamboa  
 Labayan, Segundo D.  
 Luistro, Fernando D.  
 Marquez, Francisco Dawis  
 Miraflores y Guison, Jose

Montellano, Pedro Lecaros  
 Ocfemia, Gerardo Offemaria  
 Octubre, Francisco P.  
 Pañganiban, Elias H.  
 Sarmiento, Roman O.  
 Teodoro, Nicanor Gregorio  
 Velez, Blas C.  
 Vicencio y Santos, Arsenio  
 Vista, Tomas I.

1916

Bacomo, Pantaleon Ulzoron  
 Balangue y Rulloda, Cornelio  
 Cagurangan y Balisi Alfonso  
 Constantino y San Juan Marcelino  
 Cruz y Felix, Florentino

Dawis, Vicente Mercado  
 Leon y German, Jose de  
 Palafox y de la Cuesta, Gaudencio  
 San Miguel, Lucio Antonio

1917

Calinigasan, Teofilo Guevarra  
 Clemente, Leopoldo Sudano  
 Edroso, Leon Ballesteros  
 Flores y Sindiong, Simeon  
 Goco, Arsenio A.  
 Grageda y Ramos, Gregorio Fidel

Pastorfide, Dionisio P.  
 Paulican, Cenon Ramon  
 Reyes, Simon A.  
 Tuazon, Dionisio R.  
 Villyar, Paul L.

## THE DEGREE OF BACHELOR OF AGRICULTURE—Continued

## 1918

Africa, Emilio M.  
 Aragon y Bumanlag, Vicente  
 Bautista, Basilio Ramos  
 Bayla, y Montoya, Arsenio  
 Festin, Santiago  
 Layosa y Makalindong, Pedro  
 Macasaet, Valentín Jr.  
 Mariano y Garcia, Jose

Otanés y Quesales, Faustino  
 Paz y Juico, Alfonso de la  
 Quisumbing y Arguelles, Eduardo  
 Romero, Leon M.  
 Samonte y Carlay, Claro  
 Santos y Basa, Francisco  
 Santos, Gregorio C.  
 Teodoro y Lalota, Anastacio

## 1919

Adriano y Tiongan, Felipe  
 Alcasid, Ezequiel E.  
 Cabanos, Juan B.  
 Collado y Gonzalez, Esteban  
 Dario y Fonacier, Leoncio  
 David y Arceo, Pedro  
 Esguerra, Jose Patinínga  
 Esguerra, Juan D.  
 Fronda y Mamaclay, Francisco  
 Gonzalez y Sioco, Joaquin J.  
 Harder, Tomas D.  
 Hernandez, Nemesio M.  
 Hidalgo, Vicente F.  
 Lago y Pilarca, Francisco  
 Leaño y Clamor, Benedicto

Lindayag, Gaspar Magtira  
 Lipayon, Anastacio  
 Narabal, Tiburcio Bonsato  
 Nisce y Agtarap, Teofilo  
 Noguera, Jose  
 Padolina, Felipe  
 Peralta, Fernando de  
 Red, Francisco R.  
 Roldan, Emiliiano F.  
 Sabado, Raymundo  
 Serrano, Felicisimo B.  
 Sulit y Salva, Victor  
 Torres, Juan P.  
 Villadolid y Villamin, Deogracias  
 Yap y Galupe, German

## 1920

Africa y Aguilera Angel  
 Canonizado y Pobre, Maximo  
 Capinpin, Jose M.  
 Carandang, Atanacio T.  
 Catalan y Abad, Nemesio  
 Cazenas y Abiera, Gregorio D.  
 Clara y Mercado, Feliciano H.  
 Collado y Rubio, Isidoro  
 Corrales y Zamora, Jose P.  
 Elayda y Ramos, Aniano R.  
 Erese, Valentín R.  
 Estallila y Sumera, Hilarion  
 Festin y Favon, Simplicio  
 Goseco y Pecson, Andres  
 Jamias y Moreno, Julio  
 Labrador y Fontillas, Anselmo

Limbo y Malabanan, Anastacio  
 Lizaso y Guerro, Juan  
 Lontok y Mendoza, Ambrosio  
 Lontoc, Gregorio B.  
 Mañgonon, Alejandro S.  
 Mariano y de Jesus, Severo  
 Morada y Katigbak, Emilio  
 Morada y Aranda, Julian  
 Palafox y Madamba, Serapio  
 Pugeda, Melquiades S.  
 Ramos, Florentino C.  
 Rojales y Sison, Pedro  
 Tomaneng, Roman G.  
 Villanueva y Tolentino, Crispin B.  
 Villanueva y Bayot, Leon  
 Villaraza y Fraginal, Mariano

## 1921

Abesamis, Ambrosio  
 Agati y Areola, Julian  
 Alas y Capucion, Benedicto de las  
 Alcaraz, Felix A.  
 Aldaba, Victor C.  
 Asuncion, Rodolfo R.  
 Bernardo y Ramos, Francisco  
 Caray y Malabanan, Elias  
 Cendaña, Silverio M.  
 Divinagracia y Per, Delfin  
 Erese, Valentín L.  
 Ferrer y Garcia, Tomas  
 Goco, Lorenzo  
 Grano, Moises S. de  
 Guevara, Camilio C.  
 Isidro, Rufino A.

Jimenez, Alejo  
 Lacson y de los Santos, Prudencio  
 Maceda, Felix M.  
 Manio, Melecio M.  
 Manza y Valderrama, Artemio  
 Marquez y Lopez, Severo  
 Neric e Iglesia, Juan  
 Reyes, Rufo  
 Reyes y Paragas, Teodorico  
 Rodrigo y Acosta, Pedro  
 Salinas, Leonardo  
 Salva Cruz y Revilleza, Sebastian  
 Soliven y Alonso, Florencio  
 Unite y Olivas, Juan  
 Ureta y Codinera, Eligio

## THE TITLE OF MASTER FARMER

1917

Zamora, Jose

## THE DEGREE OF BACHELOR OF SCIENCE IN AGRICULTURE

1911

Roxas, Manuel L.

1912

Allarey, Vicente F.

1913

Ledyard, Edgar Madison

1914

Crisostomo, Marcelo

Mendiola, Nemesio Blanco

1915

Aldaba, Vicente C.

Mirasol y Jison, Jose

Aurelio, Catalino Geo.

Uichanco, Leopoldo Bancain

Dacanay, Jose Q.

1916

Paguirigan y Amalingan, Domingo B.

1917

Abadilla, Francisco Abella

Medalla, Mariano G.

Francisco, Gregorio M.

Sarao, Felix Bautista

Mendoza, Leopoldo Guillermo

Silayan, Hilarion Silvestre

Gutierrez y Reyes, Mariano E.

1918

Bautista y Tablante, Pantaleon

Trinidad, Jose M.

1919

Chanco y Reyes, Antonio

Ventura y Dumlao, Tranquilino

Habaluyas, Ramon K.

1920

Derecho y Perez, Antonio

Pañganiban y del Chaves, Simeon

Guzman y Dalafu, Isidro

Paulino y de Leon, Pedro

Jurado y Cortez, Mariano

Reyes, Gaudencio M.

Padian y Aquino, Policarpo

1921

Chandrastitya, Iang

Pereira, Eufemiano de Braganca

Manio, Ramon V.

Sison y Lipio, Pedro

Medina y Lara, Melquiades

Taleon y Torres, Alejo

Miñano y Manresa, Geronimo

Vibar, Toribio N.

Pañganiban, Elias H.

## THE DEGREE OF MASTER OF SCIENCE IN AGRICULTURE

1913

Roxas, Manuel Luz

1916

Mendiola, Nemesio Blanco

## THE DEGREE OF MASTER OF SCIENCE IN AGRICULTURE—Continued

1917

Mirasol y Jison, Jose

1918

Cocannouer, Joseph A. Uichanco, Loepoldo Bancain

1920

Aldava, Vicente C. Ocfemia, Gerardo Offemaria  
Medalla, Mariano G. Vista, Tomas I.

1921

Pañganiban, Elias H. Vibar, Toribio N.

## COLLEGE OF ENGINEERING ALUMNI

## THE DEGREE OF CIVIL ENGINEER

1915

Guanio, Domingo T. Nostratis, Ricardo

1916

Corquera, Aurelio Leynes

1917

Aleantara y Beron, Gregorio Gochoco y Ceniza, Jacinto  
Cruz, Mamerto S. Fernandez, Severino  
Clemente y de la Rosa, Hilario S.

## THE DEGREE OF BACHELOR OF SCIENCE IN MECHANICAL ENGINEERING

1920

Abello, Tomas P. (with highest honors)

1921

Angeles, Estanislao P. Tiongson, Juan L.  
Blanco, Bartolome C. Tuason, Agapito C.  
Paz, Delfin de la

## THE DEGREE OF BACHELOR OF SCIENCE IN CIVIL ENGINEERING

1916

Cortes, Nicanor Macabulos, Teodato  
Fernando y Rodrigo, Isaias

1917

Dimson, Maximo Tan Chauco, Silvestre  
Lozada, Jose G. Tolentino, Salvador  
Nitorreda, Arturo P.

1918

Follosco, Jose Villalon y Santos, Rosalio  
Rosario, Casimiro del

1919

Esquivel, Prudencio Martinez, Angel  
Henares, Hilarion Villanueva, Alejandro  
Ignacio, Jose

1920

Segui, Eliodoro B. Zabat, Manuel V.  
Ylagan, Roman P. Arrastia, Justo (with highest honors).

1921

Buendia, Julian A. Gomez, Victor Z.  
Bunoan, Vicente E. Leon, Gregorio de  
Cobangbang, Aurelio N. Lladoc, Pedro M.  
Cruel, Gaudioso Novenario y Perez, Luis  
Domingo, Francisco P. Santos, Ireneo M.  
Esguerra, Alfredo A. Segovia, Florentino  
Fernandez, Hospicio I. Paz, Deogracias de la (with honors)  
Gloria, Venancio A.

## THE DEGREE OF MASTER OF SCIENCE IN CIVIL ENGINEERING

1917

Cortez y Ceniza, Nicanor  
 Dimson, Maximo  
 Fernando y Rodrigo, Isaias

Lozada, Jose G.  
 Macabulos, Teodato

1918

Nitorreda, Arturo P.

1919

Follosco, Jose

Villanueva, Alejandro

1921

Gomez, Victor Z.

## COLLEGE OF VETERINARY SCIENCE ALUMNI

## THE DEGREE OF DOCTOR OF VETERINARY MEDICINE

1914

Gison y Trespecies, Ambrosio  
 Gomez, Angel Kaingal  
 Lecaros y del Mundo, Alfonso

Peralta y Clariño, Bernardo de  
 Roberts, William Miller

1915

Patdu y Lague, Ildefonso

Topacio, Teodulo Concepción

1916

Montellano y Leneses, Isidro  
 Panganiban y Villamin, Crisanto

San Agustin y Mañalac, Gregorio  
 Sanson, Emilio

1917

Generoso y Enriquez, Juan D.  
 Sales y Sangalang, Pedro  
 Rivadelo y Rosacia, Torcuato Felipe

Torea, Santiago Yatco  
 Sumulong, Manuel Diaz

1918

Alano, Segundo  
 Cruz David, Juan  
 Diaz y Pañgilinan, Vicente  
 Jardiniano y Mercader, Federico

Karganilla y Trinos, Baltazar  
 Monteymor, Santiago Beltran  
 Tubangui, Marcor Angeles

1919

Buñag, Juan Jandusay  
 Navarro y Kosca, Paulino

Villa y Poblador, Pedro

1920

Morales y Buencamino, Jose

Vytiaco y Manzano, Paulino

1921

Barber y Mendoza, Romarico  
 Bulan y Balasu, Luis  
 Dizon y Chantengco, Angel  
 Gonzales y Peredo, Rodolfo

Manresa y Montojo, Miguel  
 Paraiso y Palma, Hermenegildo  
 San Gabriel y Llado, Gavino  
 Sipin y Cariño, Crispulo

## COLLEGE OF LAW ALUMNI

## THE DEGREE OF BACHELOR OF LAWS

1913

Benitez, Eulogio  
 Brady, William Cuthbert  
 Cajulis y Samedra, Felix  
 Cheek, William David  
 De Selms, Charles Chase  
 Espiritu, Jose Armayan  
 Garcia y Vergara, Eutiquiano  
 Guzman y Florendo, Alejandro de  
 Hilado, Emilio Y.  
 Hilado, Serafin P.

MacMahon, John Charles  
 Mueller, William Frederick  
 Ocampo, Feliciano  
 Paras, Ricardo Jr.  
 Roxas y Acuña, Manuel  
 Santiago y del Rosario, Vicente  
 Santos y Basco, Quirino Abad  
 Tanner, Adam Daniel  
 Vickers, James Cator

## THE DEGREE OF BACHELOR OF LAWS—Continued

## 1914

Cordova, Gregorio  
 Goyena, Manuel Garcia  
 Javier, Benedicto  
 Jugo, Fernando  
 Lacson, Ricardo C.  
 Leaño y Respicio, Eladio  
 Lopez y Mea, Eusebio  
 Lorenzo, Pablo  
 Mañalac y Celindro, Anatolio

Power, Edward  
 Ramos y Faigal, Eusebio  
 Reyes, Alexander  
 Torres, Aurelio A.  
 Victoriano, Gustavo  
 Virata y Potente, Emilio P.  
 Noble, H. Lawrence (with honors)  
 Vargas, Jorge B. (with honors)  
 Yulo y Yulo, Jose (with honors)

## 1915

Baltao y Tecson, Eugenio  
 Belmonte y de los Reyes, Gabriel  
 Binag y Bautista, Miguel  
 Chase, Howard E.  
 Clemeña y Rivera, Engracio F.  
 Concepción y Sombillo, Hermogenes  
 Cuyugan, Antonio E.  
 Esquivel, Cecilio R.  
 Estella, Felipe  
 Garcia y Cesario, Gaudencio  
 Gonzalez, Javier  
 Jamison, Edwin C.  
 Jimenes y Tesoro, Ramon  
 Kamantigue, Jacinto M.  
 Laurel, Jose P. Garcia  
 Leaño, Melecio M.  
 Legaspi y Miranda, Paz A.  
 Luna, Juan Luces

Mañago y Topacio, Faustino  
 Montemayor, Marcelino R.  
 Natividad y Santa Maria, Felipe  
 Padilla, Pablo R.  
 Padilla y Bibby, Sabino  
 Palileo, Aurelio H.  
 Quirino, Elpidio  
 Rosario y Marave, Vicente del  
 Sarenas y Melencio, Juan A.  
 Sebastian, Proceso E.  
 Tan y Salvatierra, Carlos  
 Teodoro, Jose  
 Villanueva y Conlu, Francisco  
 Yamzon, Victoriano  
 Montinola y Benedicto, Aurelio (with  
 honors)  
 Nepomuceno, Ricardo L. (with honors)

## 1916

Abaya y Diaz, Luis  
 Agana Esguerra, Marcelino  
 Alcid Escobar, Valentin J.  
 Benitez, Conrado  
 Buenaventura, Catalino  
 Fonacier y Sebastian, Jose  
 Gil, Jose  
 Guingona, Jose J.  
 Gullas, Paulino  
 Ibañez, Fidel

Lavides, Francisco  
 Luna y Soto, Rufino  
 Martinez, Lorenzo B.  
 Pamatmat, Sebastian C.  
 Paredes y Valera, Jesus  
 Paz, Fabian de la  
 Pineda, Constancio  
 Samson, Jeronimo  
 Varela, Vicente  
 Villanueva y Joaquin, Dionisio

## 1917

Alas y Jesiel, Teofilo de las  
 Albaña, Meliton D.  
 Campo y Catarroja, Lorenzo  
 Canto y Zamora, Constantino  
 Cruz, Servillano de la  
 Dayao, Amado G.  
 Estella y Echon, Nicolas  
 Gangnuss, Heinrich W.  
 Kintanar, Agustín Y.  
 Ledesma y Araneta, Jose  
 Licup, Lorenzo Datu  
 Lizada, Felipe R.  
 Melencio, Jose P.  
 Montaño y Gonzaga, Jose

Moreno, Jose  
 Oboza y Gallardo, Felicisimo  
 Pargas, David M.  
 Rama, Jesus M. de la  
 Rivas y Alejandro, Jose  
 Roldan y Cabrera, Arsenio  
 Santos, Exequiel M. Z.  
 Van Hoven, Carl Henry  
 Ybiernas, Vicente R.  
 Schwarzkopf, Sidney C. (with honors)  
 Yap-Chiongco, Gavino Verde (with honors)  
 Ylagan é Ylagan, Pedro (with honors)  
 Ysmael, Felipe (with honors)

## 1918

Agrava, Celedonio  
 Albert, Francisco B.  
 Angeles y Narciso, Eugenio  
 Balagot, Gil D.  
 Bautista y Angeles, Felix B.

Braganza y Castro, Enrique  
 Cruz, Simon R.  
 Cuadra y Laureano, Jose R.  
 Domingo y Gayla, Jose  
 Estayo, Eugenio S.

## THE DEGREE OF BACHELOR OF LAWS—Continued

1918

Gallego, Manuel V.  
 Hilado, Abelardo  
 Hinojales, Francisco H.  
 Ignacio y Rasiles, Quirico  
 Javier, Emilio M.  
 Labrador y Rosales, Alejo  
 Lesaca, Jose V.  
 Paez, Arsenio  
 Paredes y Valera, Jose Ma.

Rigor y Caballero, Clemente  
 Samson y Renz, Marcelo  
 San Jose y Ramirez, Ramon Roman  
 Sorreta, Pedro de Leon  
 Tabora, Manuel  
 Vargas y Causing, Tomas V.  
 Velasco, Dominador C.  
 Ampil y de Dios, Mariano (with honors)

1919

Abasolo, Engracio Andres  
 Biteng, Lupo T.  
 Caluag, Hermogenes  
 Cuizon, Fausto C.  
 Dayao, Amado G.  
 Felipe, Ramon B.  
 Fernandez, Patricio  
 Frondoso, Gregorio N.  
 Guzman, Ildefonso de  
 Ignacio, Arturo A.  
 Laki, Jose Carlos  
 Layug y Nuguid, Leopoldo

León, Cesareo C. de  
 Leon Dionisio de  
 Lim, Cecilio I.  
 Moreno, Federico  
 Ortiz, Montano Arteza  
 Padilla, Constancio  
 Reyes, Valentín  
 Ruiz, Juan  
 Santos, Salvador A.  
 Suntay, Apolonio  
 Bengzon, Cesar (with honors)

1920

Africa y Macasaet, Francisco  
 Ampil y Monzon, Vicente  
 Aranda, Gaspar  
 Arguelles y Añonuevo, Vicente  
 Bayot, Liborio Y.  
 Castro, Luis F. de  
 Coronel, Artemio  
 Directo y Agbulos, Antonio  
 Feliciano, Adolfo N.  
 Garcia y Palafox, Clodoaldo

Ledesma, Jose L.  
 Lopez, Alfredo Q.  
 Meer, Leon Bibiano L.  
 Monzon, Leoncio Bella  
 Reyes y Fule, Vivencio  
 Santiago, Alejandrina Y.  
 Ventura y Riganan, Francisco  
 Villarosa, Fernando C.  
 Yap y Escalona, Ladislao

1921

Abrera, Victorino P.  
 Alcazaren, Juan  
 Barrera y Alimurung, Jesus G.  
 Bengzon, José P.  
 Concepcion y Poblador, Tomas  
 Gamboa, Melquiades J.  
 Macasaet, Paulo G.  
 Manuel, Cesar C.  
 Quizon, Primo G.

Reyes, Cipriano de los  
 Sincio, Vicente G.  
 Soliven, Benito T.  
 Velez, Teogenes  
 Villa y Aguila, Jose de  
 Villalobos, Modesto N.  
 Zarate, Anastasio M.  
 Lim, Manuel (with honors)

## THE DEGREE OF MASTER OF LAWS

1918

Paredes y Valera, Jesus

Ramos y Faigal, Eusebio

1919

Gallego, Manuel V.

San Jose y Ramirez, Ramon Roman

## THE DEGREE OF DOCTOR OF LAWS

(HONORARY)

1911

Arellano, Honorable Cayetano S.

1913

Tavera, Dr. Trinidad H. Pardo de

1914

Gilbert, Newton Whiting

1917

Harrison, Honorable Francis Burton

## COLLEGE OF MEDICINE AND SURGERY ALUMNI

## THE DEGREE OF DOCTOR OF MEDICINE

1909

Eduque, Jose  
 Katigbak, Isabolo  
 Lopez, Leoncio  
 Manapat, Vicente E.

Ongsiaco, Ramon  
 Ordoñez, Lorenzo  
 Panililio, Pacifico  
 Rivera, Vicente

1910

Banzon, Joaquin  
 Castro, Melencio  
 Elchico, Jose  
 Garcia, Jose  
 Leynes, Ricardo  
 Llamas, Rosendo

Lukban, Miguel  
 Marfori, Cayo  
 Raquel, Alfonso  
 Roque, Ruperto  
 Sevilla, Victor  
 Villalon, Augusto

1911

Alvarez, Jose  
 Borromeo, Maximo

Hilario, Jose S.

1912

Almeda, Felipe  
 Baltazar, Martin  
 Concepcion, Isabolo  
 Manalang, Jose P.  
 Mendoza, Maria Paz

Montemayor, Gonzalo  
 Ramirez, Manuel  
 Santos, Rafael M.  
 Valencia, Pio

1913

Domingo, Elias  
 Elizalde, Primitivo F.  
 Eustaquio, Isaac  
 Feliciano, Hilarion T.

Lijano, Artemio  
 Luna, Victoriano  
 Valerio, Teodorico  
 Velarde, Herminio

1914

Arguelles y Marasigan, Manuel V.  
 Arvisu, Teodoro C.  
 Booth, James Lofton  
 Concha y Victoriano, Amparo  
 Fernando y Rodrigo, Juan

Gonzalez y Sioco, Virgilio R.  
 Luna-Orosa, Severina  
 Orosá é Ylagan, Sixto  
 Villacorta, José Santiago

1915

Bolaños y Zuñío, Emilio  
 Bringas y Quinzon, Eliseo  
 Bulatao y Erguiza, Emilio  
 Calupitan y Belleza, Manuel  
 Dycaico y Dayrit, Julian  
 Farrales y Dumlao, Gregorio  
 Garcia y Luna, Faustino  
 Guanio y Tinio, Valentín

Henares y Gensole, Pedro  
 Jugo y Vinson, Isabolo  
 Morales y Buencamino, Arsenio  
 Nañagás y Padua, Juan  
 Ochoa y Pañigilinan, Enrique Florencio  
 Padua y Gaerlan, Regino  
 Ramos y Talens, Jose  
 Ylagan y Luna, Mariano

1916

Baltazar y Guevara, Miguel  
 Lantin y Torres, Pedro  
 Panis y Merced, Emiliiano

Sales Nieto, Matias  
 Tirona y Paredes, Joaquina E.

1917

Agana y Esguerra, Marcelo  
 Arnaldo y Ferrer, Crispulo  
 Avila y Espejo, Justo  
 Bañuelos y del Rosario, Trinidad P. F.  
 Concepcion y Cabrera, Alfonso P.  
 Cosca y Molina, Severo  
 Deles y Hortillosa, Crescenciano  
 Esquivel y Frias, Facundo  
 Esteban y Raymundo, Baldomera  
 Fernandez de Leon, Felix R.  
 Gamboa, Luis

Garcia y Vergara, Macaria  
 Garcia y Palafox, Paciano T.  
 Leiva, Lambertino  
 Leon, Walfrido de  
 Montenegro, Roman B.  
 Ochoa y Sarmiento, Santiago  
 Pañganiban y Magnayé, Benito  
 Rodriguez y Adona, Pedro  
 Santiago y Dimagiba, Cristobal  
 Santos, Pedro R.  
 Vasquez, Ana V.

## THE DEGREE OF DOCTOR OF MEDICINE—Continued

## 1918

Abuel y Villaseñor, Jose I.  
 Cabreza y Llamas, Juan  
 Cuajunco, Fidel  
 Estrada y Reyes, Januario  
 Fernandez, Zosimo  
 Franco y Dizon, Cecilio  
 Gemil y Gana, Miguela  
 Guevara y de la Paz, Romulo  
 Gustilo, Jesus J.  
 Horilleno y Sison, Fé  
 Katigbak y Braceros, Jose Ma.  
 Marella y Nepomuceno, Mariano

Navarro, Andres F.  
 Nicolas y Samonte, Flieza  
 Quiambao y Canlas, Silvino  
 Serafica y Costes, Hermenegildo  
 Subejano y Sobrejuanete, Cipriana  
 Tupas y Vencer, Alberto  
 Victoriano, Nicanor  
 Villegas y Gabriel, Anastacia  
 Vitug, Wenceslao B.  
 Ylanan, Regino R.  
 Zafra, Dolores

## 1919

Alejandrino, Patrocinio S.  
 Benedicto y Chavez, Concepcion  
 Doria y Montaño, Mariano  
 Elicaño y Empeño, Tranquillino  
 Fernando y Rodrigo, Antonio S.  
 Filoteo, Cesar  
 Jugueta y Alipay, Dalmacio  
 Lara, Casimiro B.  
 Lara y de Guzman Hilario  
 Lualhati y Fuentebella, Genaro  
 Montes y Garin, Jose  
 Pascual, Anicio P.

Rillo, Sancho A.  
 Santa Ana y Trinidad, Cesareo L.  
 Siasoco y Domingo, Severo  
 Silva y Kalaw, Clemente Felix  
 Suanico, Manuel A.  
 Tirona y Paredes, Jose  
 Tuason, Manuel N.  
 Varela, Jose  
 Vera, Bonifacio de  
 Villarama y Capistrano, Antonio  
 Villareal, Jose Andaya  
 Ylanan, Catalino R.

## 1920

Africa y Macasaet, Candido  
 Alcantara, Vivencio C.  
 Cabrera, Cristina C.  
 Cordero y San Luis, Narciso  
 Cuerpocruz, Macario E.  
 Fernandez y Arceta, Jose  
 Garcia, Gumerindo  
 Gomez y Carpenter, Francisco C.  
 Gonzalez Salvador, Eva  
 Hinojales, Ramon H.  
 Icasiano y Bayan, Mariano C.  
 Joson y Pablo, Toribio  
 Limson y Gingo, Marciano  
 Macasaet y Katigbak, Ramon

Macasaet y Bravo, Simeon  
 Matias y Bañares, Maria  
 Pastor y Quinio, Rosario  
 Pineda y Lopez, Eloy V.  
 Ramos y Salazar, Serafin  
 Rodriguez y Ferriols, Jose N.  
 Roxas, Elisa S.  
 Samson y Gonzalez, Jose  
 Sollosa y Evangelista, Juan  
 Tirona, Maria T.  
 Valte, Procopio F.  
 Velasco é Ignacio, Felix  
 Yap y Escalona, Sabas  
 Ybañez y Barcenilla, Vicente

## 1921

Angodung y Busa, Ruperto  
 Anzures y Manas, Pablo  
 Avendaño y Angeles, Severino  
 Caedo y Borbon, Jose P.  
 Camomot y Quijano, Constancio  
 Caro y Perfecto, Bienvenido  
 Castro y Bernudez, Braulio de  
 Castro y Jimenez, Pedro  
 Celis Pasion, Jesus Pedro  
 Chanco y Panis, Francisca N.  
 Crisostomo y Tiongson, Maria Socorro  
 Sison y Ungson, Agerico B. M. (with honor)

Dios y Santos, Victorino de  
 Ebro y Militante, Jose  
 Eubanas y Clarito, Froilan  
 Garcia y Reyes, Candido F.  
 Ilagan y Luna, Vicente  
 Jimenez y Arquiza, Teodorico  
 Ramirez y Sale, Marcelo  
 Rosal y Nicolas, Irene  
 Tuason y Tolentino, Feliciano  
 Veluz y Obina, Dominador  
 Vergara y Aquino, Jose J.

## JUNIOR COLLEGE OF LIBERAL ARTS ALUMNI

## THE DEGREE OF BACHELOR OF ARTS

Cabrera, Ceferino  
 Camacho, Sofronio  
 Ceniza, Jose C.  
 Gonzalez, Ramon

Lambo, Domiciano  
 Sandiego, Pedro  
 Visitacion, Pedro  
 Yap, Juanito E.

**FOREST SCHOOL ALUMNI**  
**THE DEGREE OF BACHELOR OF SCIENCE IN FORESTRY**

1915

Racelis, Antonio P.

Villamil, Aniceto

**SCHOOL OF PHARMACY ALUMNI**  
**THE DEGREE OF GRADUATE IN PHARMACY**

1914

Francisco, Modesta  
 Jose, Lino  
 Jugo, Filomena  
 Marañoñ y Mejorada, Joaquin

Quesada, Eugenio  
 Ramos, Cresencia  
 Tirona, Maria T.  
 Yulo, Teresa

1915

Cordero y San Luis, Paz  
 Herrera, Pilar Perez

Llamas, Dionisio  
 Villanueva, Candelaria

1916

Abadilla, Honorio L.  
 Abarques y Fabella, Ramon  
 Agrava, Angela S.  
 Alvarez y Calupitan, Dolores  
 Chaves y Pineda, Rosa  
 Chuapoco, Josefa U.  
 Feliciano, Jose M.  
 Feliciano y Tiomico, Ramon  
 Felizardo y Basa, Mamerta  
 Gatmaitan y Buendia, Encarnacion

Gloria y Panopio, Jose V.  
 Mallari y Lagman, Enrique  
 Ongsiaco, Emilia V.  
 Panlilio y Tison, Anatolia  
 Santos, Jose K.  
 Trijo y Ballesteros, Elisea  
 Villegas, Tarcila  
 Vitug y Beltran, Hermogena  
 Vitug y Beltran, Victor

1917

Aliwalas y Jurado, Esperanza  
 Brion, Cecilia Cordero  
 Briones y Ramos, Galicano  
 Cabreza, Jovita Zaide  
 Evangelista y David, Raymunda  
 Garcia, Rosario Jimeno

Jocsor y de Guzman, Fabia  
 Panlilio y Tizon, Josefa  
 Rosario y Basa, Flaviano del  
 Santos, Demetrio  
 Velasquez y Talag, Florencio  
 Veneracion y de la Merced, Rita

1918

Acosta y Ilagan, Eleno  
 Altamirano, Nieves M.  
 Arceo y Pagcaliuagan, Conchita  
 Bailon y Ysay, Vicente  
 Bañez y Crisologo, Jose  
 Cordero y San Luis, Elisa  
 Crisostomo y Tiengson, Elvira  
 Deveza y Racelis, Miguel  
 Dizon Lapus, Leonor  
 Fernandez y Arceta, Salvador  
 Garong y Evora, Soledad

Gutierrez y Fernando, Eusebio F.  
 Herrera y Banzon, Mariano  
 Luna y Marquez, Josefa  
 Montes y Garin, Zolla  
 Pastrana y Del-Banco, Maria  
 Planta y Bustamante, Melchor  
 Ramos, Primitivo  
 Salvador y Santos, Wenceslao  
 Tolentino y Racelis, Jose E.  
 Valenzuela y Biglangawa, Patrocinio  
 Venzon y Dizon, Mariano

1919

Alcantara, Jose  
 Antonio y Calpito, Juan  
 Burce y Brocelango, Rosario Luisa  
 Cañisa y Solis, Carmen  
 Malvar y Maloles, Crispina  
 Olaguer y Somayao, Lino  
 Oreta é Ibaviosa, Adelaida T.

Paras y Castro, Teofila  
 Rillorta y Floresca, Isabel  
 Sarayba y Trias, Julita  
 Sengson, Pedro T.  
 Litonjua de Zamora, Paz  
 Borja y Garcia, Dolores T. (with honors)

1920

Alikpala, Rosario C.  
 Horilleno, Rosita S.  
 Limcaco y Uain, Pedro  
 Tiosejo y Sizon, Delfin

Valmonte y Marin, Maria B.  
 Verzosa y Peña, Felipa  
 Villaseñor y Beltran, Dolores S.  
 Zialcita y Cruz, Basilia

## THE DEGREE OF PHARMACEUTICAL CHEMIST

1921

Abear, Paula S.	Lacson y Jocson, Lourdes
Bautista, Emeteria B.	Paras y Mercader, Ernesto
Caedo, Sixto F.	Peña, Felicidad P. de la
Campos y Diaz, Salud	Rosario y Guevara, Teresa V. del
Cifra, Leona A.	Rubio y Pineda, Elisa
Cruz y Ordoñez, Aurelio	Sandoval, Asuncion L.
Cuaycong y Gonzaga, Luisa	Santiago y Viola, Clara
Fernandez y Gonzaga, Socorro	Santos, Alfredo C.
Gloria, Melchor M.	Vergosa, Paulina L.
Gonzaga, Maria Socorro V.	Villaamil y Lanza, Rita
Gonzales, Filemon	Inco, Eugenia G. (with honors)
Jimenez, Jose E.	Ontañon y Reyes, Maria (with honors)

## THE DEGREE OF BACHELOR OF SCIENCE IN PHARMACY

1915

Francisco, Modesta	Ramos, Cresencia
Jose y de Jesus, Lino	Tirona, Maria T.
Quesada, Eugenio	Yulo, Teresa

1916

Cordero y San Luis, Paz	Marañon y Mejorada, Joaquin
Herrera, Pilar Perez	Villanueva, Candelaria

1917

Abarques y Fabella, Ramon	Feliciano y Tiomico, Ramon
Feliciano, Jose M.	Gloria y Panopio, Jose V.

1918

Santos, Demetrio

1919

Fernandez y Arceta, Salvador	Valenzuela y Biglangawa, Patrocinio
Gutierrez y Fernando, Eusebio F.	

1920

Antonio y Calpito, Juan	Olaguer y Somayao, Lino
Borja y Garcia, Dolores T.	

## SCHOOL OF DENTISTRY ALUMNI

## THE DEGREE OF DOCTOR OF DENTAL SURGERY

1919

Leon, Eleuterio de	Perez, Hilario P.
Mendoza, Paulino S.	

1920

Aldecoa, Eladio R.	Paguiq y Quejada, Abdon
Artiaga y Francisco, Marcela	Regio de Dios, Raymundo C.
Gonzales y Agustin, Juan	Rosario, Casto del

1921

Decena, Jose B.	Ramirez, Francisco
Evora, Manuel F.	

**GRADUATE SCHOOL OF TROPICAL MEDICINE AND  
PUBLIC HEALTH ALUMNI**

**THE DEGREE OF DOCTOR OF TROPICAL MEDICINE**

**1915**

Denney, Oswald E.

Lowell, Paul McCullough

**1916**

Abriol, Rufino

Mendoza-Guazon, Maria Paz

Coulter, John Stanley

Roberg, David Sathaniel

Garton, Alfredo Clarke

**1917**

Manalang, Cristobal

Maul, Herman Gustave

**1918**

Lantin y Torres, Pedro

Padua y Gaerlan, Regino

**1919**

Leon, Walfrido de

**THE DEGREE OF DOCTOR OF PUBLIC HEALTH**

**1917**

Lowell, Paul McCullough

## ALPHABETICAL ORDER OF ALUMNI

Abad, Moises B. (B. A. '19), Tanza, Cavite.  
Abadilla, Francisco Abella (B. S. A. '17),  
Catañauan, Tayabas.  
Abadilla, Honorio L. (G. Phar. '16), Lucena,  
Tayabas.  
Abarques y Fabella, Ramon (G. Phar. '16,  
B. S. Phar. '17), Pagsanjan, Laguna,  
Box 122, Mass. Inst. Tech., Cambridge,  
Mass.  
Abasolo, Engracio Andres (B. A. '15, LL. B.  
'19), c/o City Fiscal, Manila.  
Abaya y Diaz, Luis (LL. B. '16), Pagsanjan,  
Laguna.  
Abear, Paula S. (Ph. C. '21), Argao, Cebu.  
Abelardo, Victoria (B. A. '20, H. S. T. C.  
'21), San Miguel, Bulacan.  
Abella, Francisco V. (B. A. '20), Pagsanjan,  
Laguna.  
Abellera, Angelo Castada (B. A. '20, H. S.  
T. C. '21), Binalonan, Pangasinan.  
Abello, Tomas P. (B. S. M. E. '20), Peñaranda,  
Nueva Ecija; College of Liberal  
Arts.  
Abes, Saturnino A. (B. A. '20, H. S. T. C.  
'21, B. S. E. '21), Peñaranda, Nueva Ecija.  
Abesamis, Ambrosio (B. Agr. '21), Peñaranda,  
Nueva Ecija; Alabang Rice Station,  
Alabang, Rizal.  
Abiera, Deogracias R. (B. A. '19, H. S. T. C.  
'19), Dao, Antique.  
Abrajano, Juan M. (B. A. '20), San Narciso,  
Zambales; College of Liberal Arts.  
Abrrera, Victoriano (B. A. '18, LL. B. '21),  
Coron, Palawan; c/o Bureau of Commerce  
and Industry.  
Abriol, Rufino (D. T. M. '16), Arayat, Pam-  
panga; 310 West Monument St., Baltimore,  
Md.  
Abuel y Villaseñor, Jose I. (D. M. '18),  
Lucban, Tayabas; Philippine General Hos-  
pital.  
Abueva, Teodoro (B. A. '19), Duero, Bohol.  
Acosta Ilagan, Eleno (G. Phar. '18), Batan-  
gas, Batangas.  
Acosta, Rafael (B. A. '17, H. S. T. C. '17,  
B. S. E. '18), Asingan, Pangasinan; City  
Y. M. C. A.  
Adduru, Marcelo (B. A. '18), Tuguegarao,  
Cagayan; c/o Bureau of Science.  
Adriano, Alfredo P. (B. Agr. '14), Malolos,  
Bulacan; Koishikawa, Tokyo, Japan.  
Adriano y Tionsong, Felipe (B. Agr. '19),  
Malolos, Bulacan.  
Africa y Aguillera, Angel (B. Agr. '20),  
Lipa, Batangas; College of Agriculture.  
Africa y Macasaet, Candido (M. D. '20),  
Lipa, Batangas.  
Africa, Emilio M. (B. Agr. '18), Lipa, Ba-  
tangas; Cotabato Plantation Co., Maganoy,  
Cotabato.  
Africa y Macasaet, Francisco (B. A. '14,  
LL. B. '20), Lipa, Batangas.  
Agana y Esguerra Marcelino (LL. B. '16),  
Tarlac, Tarlac.  
Agana y Esguerra, Marcelo S. (M. D. '17),  
Tarlac, Tarlac.  
Agati y Areola, Julian (B. Agr. '21), Balles-  
teros, Cagayan; College of Agriculture, Los  
Baños.  
Agbayani, Hermogenes (H. S. T. C. '21,  
B. S. E. '21), Vinstar, Ilocos Norte.  
Agcaoili, Antonio (B. A. '19), Piddig, Ilocos  
Norte.  
Agoncillo, Maria R. (H. S. T. C. '20),  
1128 M. H. del Pilar, Ermita, Manila.  
Agrava, Angel S. (G. Phar. '16), 224 Ayala  
Boulevard, c/o Agrava Drug Store, Manila.  
Agrava, Celedonio (B. A. '15; LL. B. '18),  
224 Ayala Boulevard, Bureau of Commerce  
and Industry.  
Aguila, Eduvigis (B. A. '20), San Jose, Ba-  
tangas.  
Aguirre, Eulogio B. (B. A. '17), La Carlota,  
Occidental Negros.  
Aguirre, Soledad (B. A. '18, H. S. T. C. '19,  
B. S. E. '20), Binondo, Manila; c/o Uni-  
versity Philippine High School.  
Agus, Teodulo B. (B. A. '20), Santa Cruz,  
Laguna.  
Alano, Juan (B. A. '17), Malolos, Bulacan;  
Executive Bureau.  
Alano Segundo (D. V. M. '18), Malolos, Bu-  
lacan; Bureau of Agriculture, Manila.  
Alas y Capucion, Benedicto de las (B. Agr.  
'21), Taal, Batangas; College of Agricul-  
ture, Los Baños.  
Alas y Jesiel, Teofilo de las (LL. B. '17),  
Indang, Cavite; Manila Railroad Co.  
Alava, Petronio Z. (B. A. '19), Pila, Laguna;  
1617 Windsor, Columbia, Mo.  
Alba, Jose (B. A. '16), Pasig, Rizal.  
Alba, Leodegario (B. A. '19), Capiz, Capiz.  
Alba y Mobo, Luis (B. A. '20), Banga, Capiz;  
Pontevedra, Capiz.  
Albano, Atanacio A. (B. A. '17, B. S. C. '19),  
Dingras, Ilocos Norte.  
Albano, Florentino (B. A. '20), San Manuel,  
Pangasinan.  
Albano, Sotero Flordeliza (B. Agr. '3), Din-  
gras, Ilocos Norte; Vigan, Ilocos Sur.

Albaña, Meliton D. (LL. B. '17), Panitan, Capiz.

Albert, Francisco (LL. B. '18), 343 Zurbaran, Santa Cruz, Manila.

Alcalá, Ernesto A. (B. A. '19), Daraga, Albay.

Alcantara, Eladio (B. A. '20), Taytay, Rizal.

Alcantara, Gregorio (B. A. '14, C. E. '17), Batangas, Batangas.

Alcantara y Silayan, Timotea (B. A. '18, H. S. T. C. '18, B. S. E. '21), Binangonan, Rizal.

Alcantara, Vivencio (B. A. '18, M. D. '20), Iloilo, Iloilo.

Alcaraz, Felix A. (B. Agr. '21), Calamba, Laguna; Alabang Rice Station, Alabang, Rizal.

Alcasid, Ezequiel E. (B. Agr. '19), Calamba, Laguna; Alabang Station, Alabang, Rizal.

Alcazaren, Juan (LL. B. '21), Argao, Cebu.

Alcid, Antonio E. (H. S. T. C. '19), Vigan, Ilocos Sur.

Alcid Escobar, Valentín J. (LL. B. '16), 739 Magdalena, Trozo, Manila.

Aldaba, Numeriano S. (B. A. '18), Malolos, Bulacan.

Aldaba, Vicente C. (B. S. Agr. '15, M. S. A. '20), Malolos, Bulacan; College of Agriculture, Los Baños.

Aldaba, Victor C. (B. Agr. '21), Malolos, Bulacan.

Aldecoa, Eladio R. (D. D. S. '20), San Jose, Ambos Camarines.

Alegre, Basilio A. (B. A. '19, B. S. C. '21), 156 Magallanes Street, Manila.

Alejandrino, Patrocinio S. (M. D. '19), Gerona, Tarlac.

Alfafara, Catalino (B. A. '19), Carcar, Cebu.

Algúe, José (D. S. '12), Director, Weather Bureau, Manila.

Alikpala, Rosario C. (G. Phar. '20), Taal, Batangas.

Alincastre, Cecilio (B. A. '15, B. S. Ch. '17, M. S. '20), Hagonoy, Bulacan; Box 276, Mass. Inst. of Tech., Cambridge, Mass.

Aliwalas y Jurado, Esperanza, (G. Phar. '17), Arayat, Pampanga.

Alkantara, Jose M. (G. Phar. '19), Candalaria, Tayabas.

Allarey, Vicente F. (B. S. A. '12), Lucena, Tayabas.

Almario, Jose (B. S. C. '20), Cebu, Cebu.

Almeda, Felipe (M. D. '12), Batangas, Batangas. (*Dead*.)

Alonso, Agustín S. (H. S. T. C. '19, B. S. E. '19), Palo, Leyte; College of Education, University of the Philippines.

Altamirano, Nieves M. (B. A. '18, G. Phar. '18), Lipa, Batangas.

Altiveros, Josefina (B. A. '17, H. S. T. C. '18), 231 Lardizabal, Sampaloc, Manila.

Altura, Claudio (B. A. '20), Alimodian, Iloilo.

Altura, Vicente T. (B. A. '18), Kabankalan, Occidental Negros.

Alvarado, Eduardo R. (B. A. '15), Aparri, Cagayan; Bureau of Agriculture.

Alvarez y Calupitan, Dolores (G. Phar. '16), Santa Cruz, Laguna.

Alvarez, Felicidad (B. A. '20, H. S. T. C. '20, B. S. E. '21), Capiz, Capiz.

Alvarez, Jose (M. D. '11), Nueva Caceres, Ambos Camarines.

Alvir, Antonio D. (B. A. '17), Bulacan, Bulacan.

Alzona, Encarnacion (B. A. '15, H. S. T. C. '16, B. S. E. '17, M. A. '18), Lucena, Tayabas; College of Liberal Arts, University of the Philippines.

Amora, Inocentes (H. S. T. C. '19, B. S. E. '19), Candijay, Bohol.

Amoranto, Flora A. (H. S. T. C. '18, B. A. '19), Biñan, Laguna; 325 Tennessee Street, Malate, Manila.

Ampil y de Dios, Mariano (B. A. '15, LL. B. '18), 2248 Juan Luna, Tondo, Manila.

Ampil y Monzon, Vicente (LL. B. '20), Calinta, Rizal.

Ancheta y Estabillo, Leon (B. A. '15), Aparri, Cagayan; c/o Philippine Chamber of Commerce, Manila.

Andaya Villareal, Jose (M. D. '19), Mambusao, Capiz.

Andaya, Roque V. (B. A. '17), Mambusao, Capiz.

Angeles, Estanislao P. (B. A. '17, B. S. M. E. '21), San Simon, Pampanga.

Angeles y Narciso, Eugenio (LL. B. '18), Polo, Bulacan.

Angeles, Jesus P. (B. A. '14), San Juan del Monte, Rizal.

Angeles, Rufino M. (B. A. '20, H. S. T. C. '21), Maragondon, Cavite.

Angodung y Busa, Ruperto (B. A. '18, M. D. '21), Bagabag, Nueva Vizcaya.

Anselmo, Eugenio (B. A. '19), Marilao, Bulacan.

Antonio e Ysidro, Ambrosio (B. A. '16), Orion, Bataan.

Antonio, Isabel A. (B. A. '19, H. S. T. C. '19, B. S. E. '21), Gerona, Tarlac.

Antonio y Calpito, Juan (G. Phar. '19, B. S. Phar. '20), Alcala, Cagayan.

Anzures y Manas, Pablo (B. A. '17, M. D. '21), 320 Economia, Sampaloc, Manila.

Apostol, Jose P. (B. A. '18, B. S. C. '21), San Antonio, Zambales; College of Liberal Arts, University of the Philippines.

Aquino, Corazon (B. A. '20), 714 Rizal Avenue, Santa Cruz, Manila.

Aquino, Eustaquio (B. A. '17), Pamplona, Cagayan.

Aragon, Concepcion (B. A. '17, H. S. T. C. '18, B. S. E. '19), 1119 Singalang, Malate, Manila.

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Aranda, Gaspar (LL. B. '20), Jimalalud, Negros Oriental.

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Gonzalez, Ramon (B. A. '20), Maasin, Leyte.

Gonzalez, Raymundo (B. A. '15), Tanauan, Batangas. (Dead.)

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Lapuz, Patrocinio H. (B. A. '16), Cabiao, Nueva Ecija. (Dead.)

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Layosa y Makalindong, Pedro (B. Agr. '18), Cabanatuan, Nueva Ecija. (*Dead.*)

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